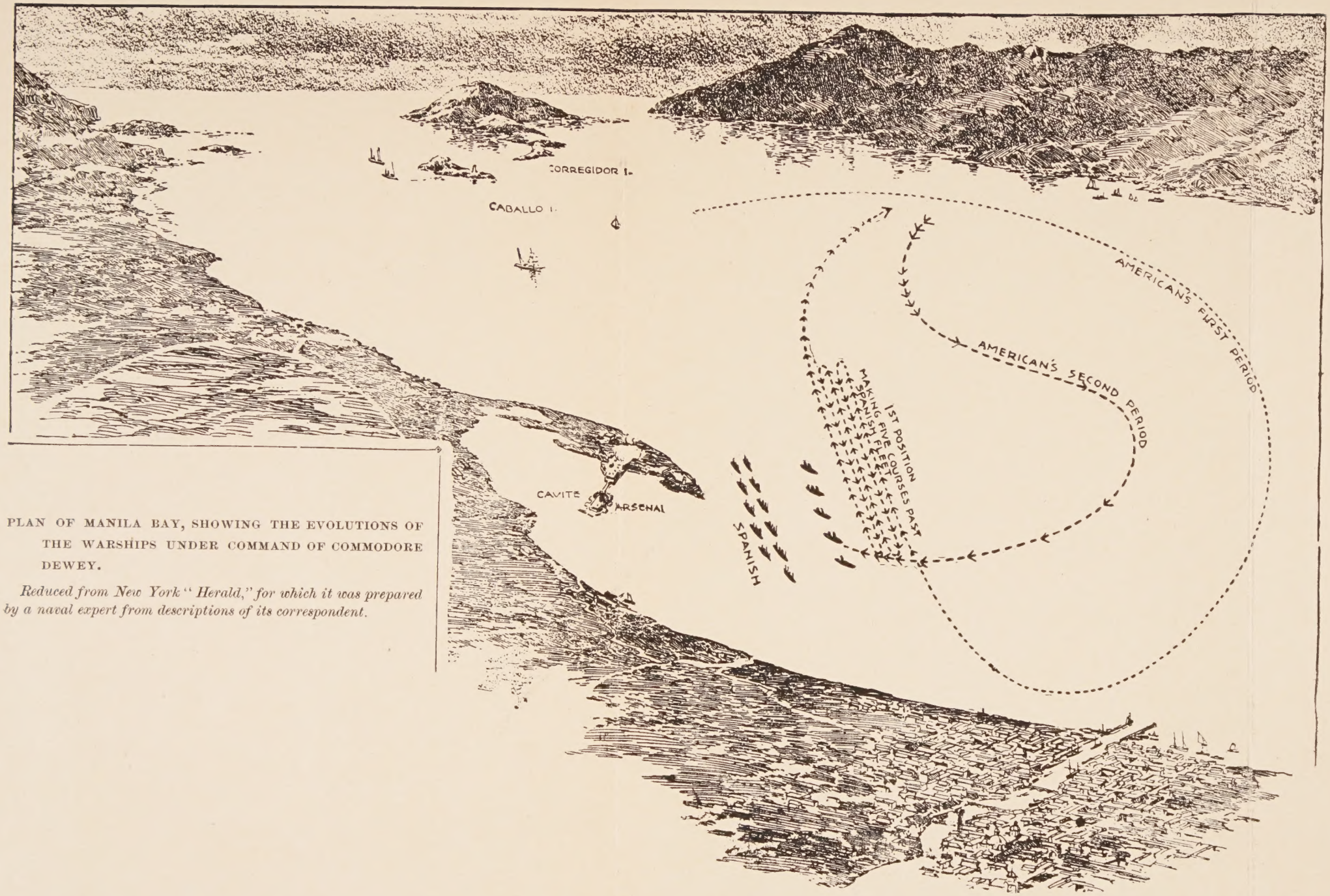
The Story of the Philippines



PLAN OF MANILA BAY, SHOWING THE EVOLUTIONS OF THE WARSHIPS UNDER COMMAND OF COMMODORE DEWEY.

Reduced from New York "Herald," for which it was prepared by a naval expert from descriptions of its correspondent.

THE STORY OF THE PHILIPPINES

A POPULAR ACCOUNT OF THE ISLANDS FROM THEIR DISCOVERY BY MAGELLAN TO THE CAPTURE BY DEWEY

BY

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TO

REAR-ADMIRAL GEORGE DEWEY

OF THE UNITED STATES NAVY

THIS VOLUME IS DEDICATED AS A TOKEN OF

ADMIRATION AND PERSONAL REGARD.

PREFACE.

When the people of the United States were first thrilled with the news of Commodore Dewey's wonderful naval victory in Manila Bay, and began to realize that the result might be the permanent possession by this country of a great archipelago on the other side of the Pacific Ocean and within the tropics, they began to inquire about these Philippine Islands, which Spain had held in comparative obscurity for three centuries and a half. They awoke to the fact that they knew little about this new acquisition of territory; and whether it was to be permanent or temporary, they desired to know more.

It is to supply this information that the present volume has been prepared. Its purpose is simply to tell the story of the Philippines—their so-called "discovery" by Spain, their possession and government by that country, their physical characteristics, natural resources, their inhabitants, native and alien; the progress and development they have experienced under the adverse conditions of Spanish colonial rule, and the possibilities that await them under different conditions. An effort has been made to tell just what the American reader, concerned with the problem of such a possession, would

wish to know, and not merely to give superficial views of native and foreign life as observed by travelers or temporary residents.

The story would not be complete without an account of Commodore (now Admiral) Dewey and his squadron, and of the great battle of Manila Bay. Such an account has been attempted, the description of the battle being drawn from authentic material furnished by eye-witnesses. It is no more than just to acknowledge the special value and merit of that furnished by the correspondent of the New York *Herald*, who stood on the bridge of the *Olympia* with the commanding officer of the squadron and watched the conflict from beginning to end.

A. K. F.

New York, *June*, 1898.

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THE STORY OF THE PHILIPPINES.

I.

HOW SPAIN CAME BY THE ISLANDS.

When Columbus ran into the West Indies in his hunt for the northwest passage to the East Indies, Spain and Portugal had long been disputing over the possession of islands which they had stolen from the natives in the Pacific Ocean. Pope Alexander VI. undertook to settle the dispute by the simple process of dividing the face of the earth into two equal parts by a longitudinal line just west of the Cape Verde Islands, giving all the "heathen lands" east of that line to Portugal and all west of it to Spain. This was agreed to by the two nations in the treaty of Tordesilla, and that is how it happened that Spain had such monstrous claims to possession on this side of the Atlantic, where there proved to be much heathen land.

But this did not really settle the dispute, because the infallible Pope failed to draw the dividing line on the other side of the globe, and probably did not know that the two halves met on the other side. Even those who accepted the notion that the earth was a sphere did not

know just where the hemispheres, beginning at the Pope's meridian, came together on the opposite side. The dispute was particularly hot over the Spice Islands, or Moluccas, which Portugal had got hold of by the Cape of Good Hope route, and which Spain claimed belonged to her "sphere of influence." There was an able and adventurous Portuguese nobleman who had taken part in the conquests in the East and had been badly treated by his own Government. According to the queer orthography of Portugal his name was Fernâes de Magalhâes, but the old Spanish chronicles call him Hernando de Maghallanes. To the English geography class he is known as Ferdinand Magellan, and that is a good enough name for us, for what we have chiefly to remember him by is the Straits of Magellan down at Cape Horn.

When Magellan fell out with his own king he renounced his allegiance and went over to Charles I., King of Spain, and made a "deal" whereby he was to "discover" that the Spice Islands were in Spain's western half of the world, in return for certain trading privileges. Incidentally, like all these pious old navigators, he was to Christianize the stolen heathen lands. In point of fact he was away off in his reckoning, for the Moluccas and all that region were in the eastern hemisphere. King Charles fitted him out with five ridiculously small vessels, something like those queer caravels of Columbus, ranging from 60 to 130

tons, and with a force of 234 men, and he started off on the 10th of August, 1519, from San Lucar de Barrameda. Of course he had to go west to keep in Spain's half of the world, and the theory seemed to be that anything he could find in that direction belonged to Spain. When he had been sailing a year or so he had trouble with his men, and after making his way down the coast of South America had to set two of his officers ashore and leave them and kill a couple more before he could have any discipline. Then one of the so-called ships was wrecked, and another deserted him and sailed off to the east. Finally, late in October, 1520, the bold navigator got into the passage between Patagonia and Tierra del Fuego, without knowing where he was, and the Straits of Magellan were discovered and have been on the maps pretty much ever since. On the 26th of November, 1520, he emerged into the Pacific Ocean.

About the middle of March the Ladrone Islands were reached, where the natives stole one of the ship's boats and some blood was spilled in recovering it. Ladrone Islands means "Thieves' Islands," but it does not seem to be on account of the way they were acquired by Spain. In Easter week, 1521, Magellan arrived at the mouth of the Butuan River, on the north coast of Mindanao, and proceeded to celebrate Mass on shore. Being well treated and supplied with provisions by the native chief, he gratefully took possession of his territory in the name

of the King of Spain. The chief showed his gratitude by piloting Magellan to Cebu, where he got killed.

The way it happened was that the generous navigator so impressed the King of Cebu with the rites of the Christian religion that he immediately got converted, and the two entered into a treaty, according to the Cebu form of drinking some of each other's blood. The Cebu potentate swore fealty to the King of Spain, and the Portuguese representative of the King of Spain went to help him subdue an enemy on the neighboring island of Mactan, so as to Christianize that by the same process, and it was there Magellan was hit by a poisoned arrow and died, April 27, 1521. There is a monument to him on this island of Mactan, another at Cebu, and one near the City of Manila.

It is well enough that Magellan never went back to Spain, for he was out of favor there, and as the authorities could not get hold of him they imprisoned his family for his supposed misdeeds in subduing mutiny on his vessels. The runaway ship had got home and told all about it. The command of the expedition now fell upon Duarte de Barbosa, who as a further token of gratitude was invited, with twenty-six companions, by the King of Cebu, to a banquet, where instead of eating they were all killed and eaten. The grateful monarch apologized, but said the temptation was too great when so many fine-looking white men appeared at his table. One of the vessels was burned here, another was abandoned on

the coast of Borneo, and finally the last, the *Victoria*, made its way to Spain under the command of Juan Sebastian Elcano by way of the Cape of Good Hope, being the first to circumnavigate the globe. It was now September, 1522, and only 17 of the 234 men landed at San Lucar, and they were almost dead. Strange to say, Elcano was rewarded with a pension of 500 ducats for life, but his life was shortened by further efforts to recover the Moluccas for Spain.

Magellan really took possession of the Philippine Islands for Spain, but he called them San Lazaro because he landed on that saint's particular day. The possession was nominal for a long time, but several expeditions were sent out to make it real which came to grief. One of these went from Mexico, in 1542, under Ruy Lopez de Villalobos, and, though he never got to these islands, a vessel belonging to his outfit touched somewhere there in search of provisions, and first called them the Islas Filipinas, in honor of the King's son Philip, Prince of Asturias. When he became king, as Philip II., he directed his viceroy in Mexico to send another expedition across the Pacific to conquer and Christianize the Philippines. Philip was a harsh, grasping, and ambitious sovereign, as is well known, but he was bound to Christianize all the heathen and heretics in reach if he had to kill them in the process.

This new expedition to make Christians and faithful Spanish subjects of the Philippine islanders left Navidad,

Mexico, November 21, 1564, under Miguel Lopez de Legaspi, who really established Spanish authority in the archipelago. He had an armed frigate and 4 other vessels, and 400 soldiers and sailors, and took along Andres de Urdaneta, an Augustine monk, and 5 other priests, to attend to the purely religious side of the conquest. After reconnoitering among the smaller islands early in 1565, Legaspi landed on Cebu, April 27. By a judicious mixture of tact and force he brought this and neighboring islands into subjection, built a fortress, and, in 1570, had established the city of Cebu. In May of that year he sent his grandson, Captain Juan Salcedo, to reconnoiter the large island of Luzon, which had thus far not been touched. After considerable display of force and some bloody fighting Salcedo brought the tribes about "Maynila," as it was already called by the natives, into a submissive mood, and Legaspi, who was looking about the island of Panay, went up and took possession in the name of the king. It was he who declared Manila to be the capital of the archipelago and formally proclaimed the sovereignty of Spain over all the islands. The Council of the city of Manila was constituted June 24, 1571, and, August 20, 1572, Legaspi, the real founder of Spanish rule in the Philippines, died, and lies buried in the Augustine Chapel of San Fausto. The process of conquest and conversion went on under the soldiers and the priests, until most of the tribes within easy range of the coasts were brought into subjection to

a combination of secular and ecclesiastical authority that has continued ever since.

No doubt after the occupation of Manila by General Legaspi the Philippine Islands became a colony of Spain by as good a right as any of its possessions. Of course the inhabitants, being heathen, had no rights in the premises and were not consulted. A couple of years after Legaspi's death an enterprising buccaneer from the other side of the China Sea, Li Ma Hong by name, took it into his head to apply the Spanish principle and seize the islands without consulting either the native inhabitants or their conquerors. He argued that he had the same right in the matter as the Castilian buccaneer from the other side of the world; and he came with a fleet of 62 war junks, 2,000 sailors, 2,000 soldiers, and 1,500 women, and a very capable Japanese person by the name of Sioco as his chief military man. After some skirmishing along the coast above, Li Ma Hong boldly entered Manila Bay November 29, 1574, and sent Sioco ashore with 600 fighting men to demand the surrender of the place. The Spanish were not used to surrendering and there was a pretty lively fight. The Chinese got the best of it at first, but retreated before re-enforcements and renewed the attack another day with a larger force. There was a terrific hand-to-hand conflict for possession of the fort and the city, but the Chinese were finally repulsed and Sioco was among the killed. The Admiral Li Ma Hong, having lost several of his junks and

a considerable part of his force, sailed out of the bay and went up the coast again. Anticipating the modern Spanish method, he proclaimed that he had won a great victory, and establishing himself near the mouth of the river Agno induced the neighboring inhabitants to submit to his authority. But the old pirate was an outlaw at home, and the Chinese Government got after him and helped the Spanish to drive him off.

The Spanish victory over the Chinese invader at Manila happened on St. Andrew's Day, and the enlightened Christians attributed it to his intervention, and he has been the patron saint of the city ever since. Of course the Church took the glory, and it used to be the custom at the celebration of the victory on St. Andrew's Day to spread the flag of Spain on the pavement of the Cathedral for the archbishop to walk over; but after a while a governor-general appeared who, as representative of the secular power, refused to witness that performance and it was given up. Now at the "Funcion votiva de San Andres" the royal standard plays a more dignified part. It would have been hard in those times to get a victory on any day when some saint could not lay claim to it.

The next disturbance of the Spanish comfort in the islands came from the Dutch. The old trouble with Portugal had been ended by a union of the two countries under one crown; but for a long while there was war with Holland. Dutch traders established headquarters

in the Moluccas, and Dutch corsairs, nominally in trade, used to lie in wait for the galleons coming from New Spain (Mexico), laden with silver dollars. Numerous little fights took place among the islands in the first half of the seventeenth century, the most important being known as the battle of Playa Honda, which occurred near Manila Bay. Mark was the saint that took a hand in this. He is said to have promised the governor victory in a dream, and the battle took place on his day. The royal standard was embroidered with an image of the Holy Virgin and the motto *Monstrate esse matrem.* The Dutch were driven off with a loss of three ships and much merchandise, which was of course due to St. Mark and not to the greatly superior force of the Spanish.

When Great Britain found it necessary to thrash both France and Spain at once in 1762, a British squadron of 13 vessels under Admiral Cornish, accompanied by General Draper, with 1,500 European troops and 800 Sepoy fusileers, entered Manila Bay and demanded the surrender of the city. There was no governor-general there at the time and the archbishop was the acting governor. That prelate was by potent arguments induced to yield, and even to go so far as to surrender the whole colony to the British crown. A magistrate of the Supreme Court, however, named Simon de Anda, headed a war party and rallied Spaniards and natives outside of Manila to resistance. In the troub-

lous time that followed the Chinese favored submission to the British, and there were many atrocities and much bloodshed in the provinces. The British cannot be said to have reduced the colony or any considerable part of it to submission when the conclusion of peace came, one of the conditions of which was the evacuation of Manila on payment of five million dollars of indemnity by Spain for having her colony attacked and harried for a year or two. It was never paid. It was September 22, 1762, when the British squadron entered the bay, and it was March 17, 1764, when the disturbance was completely at an end and a new Spanish governor-general was installed at the capital. There was no serious foreign interference with the Spanish possession of the Philippine Islands after that until Commodore George Dewey entered Manila Bay in the early morning of May 1, 1898, and energetically prepared the way for American occupation by destroying the Spanish fleet and the shore defenses at Cavite.

II.

EXTENT AND PHYSICAL CHARACTERISTICS.

Statements about the number, area, form, and surface of these islands seem to be based upon the peculiar kind of guesswork known as "estimates," and they vary widely. The fact is that the islands have not been counted, and nobody knows how many there are. Statements apparently equally authoritative put them all the way from four hundred to two thousand, but it depends upon what you call islands. Hundreds of points come above the surface that are mere volcanic rocks and cones or coral reefs, devoid of vegetable or animal life. The islands which have names and inhabitants and are entitled to appear upon the map otherwise than as dots are pretty numerous, but are not far up in the hundreds, while those of respectable area are about a score. The rest are shreds and patches on the archipelago.

What is certain is that the whole group extends from about latitude 20° to latitude 4° north and is more than a thousand miles long, widening out to the south to six hundred miles or more in width, but divided into two unequal parts at the lower end by the Sulu Sea, with the larger islands mostly on the eastern side. The Sulu Sea is a tremendous hole, two thousand fathoms deep;

so is the Celebes Sea to the south and the China Sea to the west, while the Pacific Ocean on the east is some three thousand fathoms deep. The islands stretching from near Borneo on the South almost to Formosa constitute part of a tremendous volcanic system in two irregular ranges, which crop up above water again, away to the north in Japan. If we could imagine it bared to the bottom of the ocean we should find it full of awful depths, yawning chasms and tortuous rifts, with ridges and peaks and cones sticking up everywhere, many of which do not come to the surface. Those which do, in varied form and extent, constitute the islands. Though some of them have big mountains of their own, and plateaus, hills, valleys, lakes, and streams, all are but tops of vaster mountains with their foundations in the everlasting deep.

All the islands are between the northern tropic and the equator, their northernmost point being farther south than Cuba. They have not been surveyed, and only a small part of their surface has ever been explored with any completeness. Their area is variously estimated at from 50,000 to 160,000 square miles, and is probably not far from 120,000, one-third of which is in the northern island of Luzon, about one-fourth in the southeastern island of Mindanao, and one-sixth in the central group called the Visayas, which are Samar, Leyte, Bohol, Cebu, Negros, and Panay. The rest is scattered about in the large islands of Mindoro and Palawan, or

Paragua, on the west, the Sulu group, which stretches down from Mindanao toward Borneo, and the frills and fringes of the archipelago. The whole domain would reach from Lake Michigan, at Chicago, to the mouth of the Mississippi River.

Luzon has about the area of Ohio. The main body of the island is 340 miles long, but an irregular peninsula stretches 180 miles farther to the southeast. The area of Mindanao in the south is greater than that of the State of Maine; Samar, Negros, Panay, Mindoro, and Palawan are each about the size of Connecticut; Leyte and Cebu are each bigger than Delaware, and Bohol is considerably larger than Rhode Island.

We have referred to the scientific fact that this great group of tropical islands is part of a vast volcanic system extending nearly north and south, perhaps ages ago lifted out of the bosom of the deep by the gigantic force of subterranean fires. The fires are there yet, and have one time and another created a good deal of disturbance in the later centuries. The convulsions they produce have raised new islands to the surface and sunk old ones out of sight, and disturbed the lay of the land a good deal on the loose margins; but the fits have grown less frequent and less violent with time. Many ancient volcanoes are dead and their craters filled with water, but some are still active and occasionally break out in a way to cause alarm to the neighbors. When the internal fires fail to find vent for the gas and steam and

molten stuff which they generate in the bowels of the earth, they sometimes cause a terrible shaking and quaking on the surface, which is damaging to life and property.

The mountain ridges run in a generally north and south direction, but tend to divaricate and spread around on the way south. In Luzon there are two or three ranges nearly parallel, and the country is generally hilly. Away to the north, on the large island and the adjacent islands of Babuyanes there are some lazy volcanoes, much addicted to smoking. The biggest is Cagua. Here is one of the largest rivers in the archipelago, the Rio Grande de Cagayan, which flows north and waters an extensive valley. There is also a lake up in that region called the Cagayan, and on the west side of the island there are two other considerable rivers, the Agno and the Pampanga. About fifteen miles in the interior, east of the great bay of Manila and connected with it by the Pasig River is a lake called the Laguna de Bay, surrounded by mountains, mostly extinct volcanoes, and having a mountainous island in its own bosom. Nearly south of Manila, forty-five miles away, is a live volcano in the middle of a lake. The lake is called Bombon and the name of the volcano is Taal. The latter is small,—less than a thousand feet high,—and though ugly to look at, has been comparatively quiet and peaceable in recent times; but it used to be peculiarly violent and vicious, and terrible stories are told of its behavior a cen-

AT MONTALBAN.

tury or two ago. It used to get mad and hurl fire and smoke and cinders all over the surrounding country. It is even said that it used to be much bigger than it is now, but in one of its terrible fits of rage sank into the earth, while the lake rose up around it. Some miles east of this is an extinct volcano,—Maquiling by name,—which has some hot springs at its base where the friars used to maintain baths. Farther on is Majaijai, another extinct volcano seven thousand feet high.

Down in the long peninsula constituting the south-east extension of Luzon are two or three more volcanoes, mostly quiescent nowadays, the finest of which is Mayon or Albay, a regular cone over eight thousand feet high, fifty miles around at the base, and visible far at sea. It still indulges in eruptions, some of them rather startling, but it has not shown what it can really do since 1814. Then it poured out lava and ashes and buried the surrounding forests to the tree tops, destroyed all the human habitations within its reach, and extinguished the lives of twenty-two hundred people, if the records are veracious. It has done considerable damage within twenty years, and frequently makes a picturesque exhibition of smoke by day and flame by night. There is another big volcano down near the end of the peninsula, called Bulusan, which took to smoking and emitting fire some years ago, after pretending to be extinct for a long while. There is a mountain on the island of Mindoro over eight thousand feet high, called Mt. Halcon, which used to be

addicted to eruptions, and Malaspina, in Negros, also over eight thousand feet, has volcanic propensities. In many of the smaller islands there are worn-out volcanoes, sulphur beds, hot springs, natural gas, and other products of the overheated interior of the earth.

The two main ridges of the archipelago show up in Mindanao and converge to an apex in the south. There are several pretty lofty peaks, including three which are or have been active volcanoes—Macaturing, Apo, and Sanguil. Apo is the highest mountain in all the islands, some authorities making it more than ten thousand feet. It is said to have three summits, the middle one being a huge crater, now filled with water. Mindanao has many lakes—the original form of the name, Maguindanao, meant "the land of lakes." Some are old craters filled with water, and some are lagoons or deep bays that have been cut off from the sea by earthquakes and volcanic deposits. There is a large river in this same island, the Butuan, or Rio Agusan, flowing north to the sea, and several other streams.

Not only is the land badly broken up and scattered about in this region, but it is very irregular in form and arrangement. The eastern coast line along the deep water of the Pacific is fairly continuous for an archipelago, but on the other side there are so many deep indentations and tortuous passages that the tides are apt to get tangled and to interfere with each other and make a lot of trouble for navigators. By the way, in Samar

there are some very extraordinary rock caves in which the dead used to be deposited, and some very antiquated corpses have been found there.

The configuration and physical characteristics of the island have been affected a good deal by earthquakes, which are closely related to volcanoes. As volcanoes die out earthquakes become less frequent and less troublesome, but they are sometimes pretty reckless yet. There was a very serious shake-up in 1863, which knocked things to pieces in Manila to such an extent as to cause eight million dollars' loss to property, sacrifice four hundred lives, and injure two thousand citizens. This was exceptional for modern times, but there are records of an earthquake in 1645 which was much more destructive. One of considerable violence occurred in 1880.

III.

CLIMATE AND SOIL.

Although the Philippine Islands are wholly in the torrid zone they extend over sixteen degrees of latitude, and the land varies in altitude from the sea level to eight thousand feet and more above it, and naturally there is considerable variation in the climate, which is tempered by the surrounding seas and periodical winds. There has been little travel outside of the island of Luzon, which is readily penetrated from Manila, and most detailed descriptions apply to that comparatively northern region, but there are no indications of materially different seasons in the south.

There is a cool, dry season, beginning with November and ending with March, when the temperature varies from about 67° to 75° F., and the air is rather bracing. This is universally declared to be a delightful period. It is immediately followed by the hot season, and the greatest heat comes in May, but it is seldom above 90°. The maximum recorded is said to be 98°. In June the rainy season begins, and lasts nominally six months, but it is merely a "wet season," though it is apt to begin with heavy rains and is liable to violent storms. The temperature is equable and the amount of

rainfall irregular. Sometimes it completely swamps things, and at others is light and intermittent. Occasionally there is a drought in the dry season, but, as a rule, there is moisture enough to produce a rich verdure the year round.

The seasons differ somewhat on the two sides of the archipelago. It is the southwest monsoon which prevails about half the year that brings the wet season to Manila and the west side of the islands generally, but on the Pacific side the rain is brought by the northeast monsoon, which blows during the other half year; and on that side, too, the hot season is a month or two later. Variations of temperature and moisture do not go together, but are more or less affected by each other. The moonsoons do not bother with the part of the archipelago below 10° north latitude. The general testimony is that the climate is healthy, particularly so for the tropics; but it does not appear why a land no more tropical than Peru, surrounded by seas and swept by breezes, should not be as healthy as any other, with civilized attention to sanitary and hygienic requirements. The wonder with most tropical countries is that the universal neglect of these requirements does not cause more disease and speedier death.

There is one incident in the summer climate of the Philippines which is apt to be very unhealthy. Occasionally a typhoon starts up on the broad Pacific and sweeps across the islands with a reckless disregard of the

health and security of the population. A typhoon is a particularly large cyclone, from forty to one hundred miles in diameter, which revolves from left to right on its own perpendicular axis, and moves forward in a stately and destructive manner, without any consideration for anything that may be in its way. Starting on the ocean plains it gathers up a large amount of water, especially in its outer circles, with which it sometimes drenches any land that it happens to encounter in a manner wholly unnecessary for purposes of irrigation. It is apt to tear things to pieces, wash out roads, and make quagmires where they are not needed, to the temporary inconvenience of travelers. In October, 1882, a first-class typhoon took occasion to pass over the city of Manila with deplorable effects upon the flimsy bamboo huts of the poor, and even the roofs and outbuildings of the well-to-do. Some of our Western cyclones are quite up to the Eastern typhoon in vigor of action, and excel it in circular and rectilinear speed, but they do not ordinarily draw so much water.

Many of the rocky islets that help to make up the great tropical archipelago are not provided with soil and have no occasion for inhabitants. The amphibious savages that poke around among them live on fish or go elsewhere for food. A good deal of space on the larger islands is wasted on lava beds, unfertilized scoriæ, and burned-out craters, and a considerable amount is occupied by mountains which only serve the impressive

SCENE ON THE RIVER MEISIG.

purpose of decoration, but there are no sandy deserts or arid wastes, to speak of. The soil on the uplands and plains and in the many valleys and along the numerous shores is particularly fertile, judging from the way it allows itself to be overrun with wild luxuriance of vegetation, and the willingness with which it produces good things when encouraged. It does not get very much tickling with the hoe to induce it to laugh with marketable crops, but it does not wait to be tickled to show what it is capable of. It only needs to be scratched or even left to itself to break out into vociferous vegetation. There is not much that can be called systematic cultivation anywhere, and little that is even half civilized beyond the provinces within easy reach of the port of Manila. Scarcely anything is known for certain about the interior of the central and southern islands, except that they are verdant and evidently rich in a soil that is put to no useful purpose. Even Mindoro, just across the Strait of San Bernardino from Luzon, has been little explored and is almost an unknown land except on the edges.

IV.

VEGETATION AND ANIMAL LIFE.

We will speak now, not of crops or cultivated plants, but of the natural vegetation of the larger islands. As usual, all the information one can get relates chiefly to the great island of Luzon. Vegetation simply grows wild all over the face of the earth, even climbing to the tops of most of the mountains, except those which have had the habit of belching out hot stuff and making it uncomfortable for growing things. There are wide regions of primeval forest in which are many kinds of hard wood useful for various purposes. Fifty kinds of timber are enumerated as valuable for building, ornamentation, or dye stuff. They include ebony, logwood, sapan, and various palm trees, as well as some with names in unknown tongues, unfamiliar outside the islands of the Pacific. The dungon, sometimes called ironwood, is hard and durable, and of great strength. The molave is practically impervious to moisture, white ants, and the sea worm, and therefore especially useful in a region infested with these. The yacal has great tensile strength, and is much used in building. Branches of the sapan will sink in water, but it is crooked and knotty and mainly useful for the dye extracted from its red heart.

These various timbers have not been much used in commerce and await the axe of the judicious lumberman. The native cares more for the cocoanut palm and the bamboo, which are plentiful and cheap, and afford food, raiment, and shelter, and even ointment and medicine to people of simple needs. It would be tedious to enumerate the variety of trees and of reedy or fibrous plants that can be turned to account by man as he multiplies his wants and learns how many things he needs which can be made of wood and other vegetable growths. There is a plantain tree, similar to that on which bananas grow, from which "Manila hemp," which is not hemp at all, is taken; and the bejuco is called bush-rope because out of it cables are made to drag boats withal and to serve as guys for suspension bridges of bamboo. There is likewise a wild cotton bush, and a gum tree that affords mastic, and there is indigo.

Of fruit trees there are many and various besides the cocoanut and the banana. Oranges are plenty, and mangoes, tamarinds, guavas, and pineapples, and there are pepper and ginger and cinnamon and vanilla. We pass over, for the present, the sugar, coffee, rice, tobacco, and such like plants, which have been for the most part introduced, domesticated, and cultivated as crops. The natural vegetation is mainly that of the Malay peninsula, the Sunda Islands and others of the Malaysian region, and unlike that of Australasia. There are no really dan-

gerous wild animals in all this vast archipelago, save a few of the reptile order, like the crocodile, and certain venomous snakes. The only thing that can be called a beast of prey is a wild cat, neither harmless nor necessary, but not formidable. The amphibious buffalo is strong, and makes himself disagreeable if attacked; but he is naturally peaceable, and, when domesticated, becomes a patient and useful draft animal, though addicted to mud baths and excessive indulgence in water. There are gibbons and lemurs and wildernesses of monkeys, and many small beasts that disport themselves among the trees, including that insectivorous vampire that hangs himself up by the heels and is called a flying fox in the menagerie. Antelopes are found, and a bit of a deer, much like the muntjac of Java. Birds abound in great variety, including some gallinaceous fowl peculiar to the country—among them the laburgo and the bulicsgay, whose plumage and deportment are as imposing as their names. In domestic life there are comparatively few animals, but many fowls. Oxen and sheep do not thrive, and the equine order is chiefly represented by a tough little pony, who is himself an exotic. Even the dogs and cats are poor things, but the ducks, geese, and turkeys like the climate very well.

Of reptiles and insects there is an unnecessary number and variety, as is apt to be the case where there are no killing frosts; and some are of the pestilent kind that insist upon making themselves familiar and disagreeable.

There are lizards and snakes, frogs and crabs, tarantulas and spiders, hornets and beetles, and the greatest nuisance of all is the swarming and overindustrious ant. Overindustrious creatures are always a nuisance. Stagnant water becomes alive with leeches, and in the dense forests there is said to be a minute leech which will jump into one's eyes, if he gets a chance, and feed on them. The water about and among the islands swarms with fish, and sharks devour them and occasionally the fishermen. There are many mollusks, including one whose shell sometimes weighs as much as two hundred pounds and is used as a baptismal font. These are never served up on the half shell, and are not really good to eat. The pearl oyster and the mother of pearl dwell hereabouts in the tepid waters, and the sponge is sometimes drawn from his lair. And let us not forget the sea swallow, who builds his glutinous nest high on the rocks, whence it is snatched by the venturesome native and sold to the Chinaman for food. There is no lack of life, vegetable and animal, in this island realm.

V.

THE INHABITANTS.

On the whole the least satisfactory product of these islands is the native inhabitants, and the imported article is not much better. But even here there is no lack of variety. There has been a good deal of guesswork about the number of people of different tribes in the various islands, and estimates of the total population range from six million to eight million and more. The fact is the people have never been counted, and a census made by adding up the guesses of Spanish officials and priests cannot be taken as accurate; but it is safe enough to call the population approximately seven millions, of which nearly half is in the island of Luzon, and more than five-sevenths are nominally Christianized and subject to Spanish rule.

There may be said to be three layers of population in the islands. First there are the Negritos, the remnant of a race which, if not autochthonous, is aboriginal, so far as our knowledge goes. Their number is estimated at twenty thousand. They are an undersized black race with Papuan characteristics, and are found in a wild state in the interior of the larger islands, especially Luzon, Negros, and Mindanao. They are of inferior

intellect and addicted to a kind of nature worship, which distributes supernatural qualities around rather promiscuously among inanimate objects, and their mode of life is very primitive. All efforts to Christianize these particular heathen have been futile. They suggest a remote ancestry in their agility in climbing trees. Next come the Indonesian Malays, who are akin to those of Borneo and Sumatra, and are supposed to have an admixture of blood from the Asiatic mainland. In general they are described as tall and muscular, with a light brown complexion, black hair and eyes, and regular features. They are scattered over the islands in tribes of varying degrees of wildness, and are called by the Spaniards "infieles," or pagans, because they have resisted all efforts at conversion. There are about sixty thousand of them in Luzon, mostly in the northern and central sections, and they include the tribes of Apayaos, Tinguianes, Calameas, Guinaanes, Gaddanes, Igorrotes, Ifugaos, and Ilongotes.

The Gaddanes are in the far north and are very warlike and dangerous to meddle with in a Christian way. They live largely on roots and wild fruit and game. Another interesting tribe is the Igorrotes, who are rather widespread in the interior of Luzon and are a much milder people. They cultivate the soil in a primitive fashion, but are lazy and dirty. When they get up energy enough they make raids on the coast settlements and steal cattle. Some believe

them to be partly of Chinese descent, and there is a tendency of the Chinese to intermix with them, the Igorrote-Chinese half-breeds being a recognized class in the population. The Igorrotes have an interesting way of wearing their straight black hair long behind and with a low "bang" across the forehead. The Tinguianes are a more intelligent and advanced tribe of the north, and though maintaining a local independence, they nominally submit to Spanish sovereignty and pay tribute when it can be collected. There are about twenty thousand of the Indonesian Malays in the Visaya group of islands, including the Cimarrones, Samars, and other remnants of tribes. They are more numerous in Mindanao than any other part of the archipelago, and the number is estimated at three hundred thousand, comprising the Subanos, Manobos, Mandayas, Bilans, Guiangas, and Bagabos.

The upper and later stratum of population, which covers a much larger surface, including all that has been brought under effectual control by the Spanish forces, material and spiritual, differs in character as we go from north to south. In Luzon and the Visayos it constitutes the bulk of the people, who are the "Christianized Malays," called by the Spaniards "Indios." There are said to be three million or more of them in Luzon, where they are of the Tagal stock and have a language of their own. There are statements that they had a written literature,

GROUP OF NEGRITOS.

as well as regular traditions and a primitive sort of civilization, when the Spaniards came upon them, but the latter did all they could to extinguish this as a means of clearing the ground for the seeds of Christianity. The Visayos, the corresponding breed of Malays in the central islands, are said to number 2,500,000 or thereabouts. They were the people whom the Spaniards first encountered in Cebu and Panay and found such easy victims of conversion. Their language differs from the Tagalok, and, like that, has several dialects; but there is a tendency to a blending of dialects and a unification of the prevailing tongues of the "civilized" islanders.

In the far south—a large part of Mindanao, most of the Sulu archipelago, and the lower end of Palawan—the Malay blood is mingled with a darker strain, believed to be derived from New Guinea or the Polynesian region, and the people are of the Moslem faith. They are called "Moros" by the Spaniards and are said to have been converted long ago by Arabian missionaries. They do not care to be converted any more. Those daring and persevering people, the Jesuit missionaries, have tried it and made little progress. Any heathen or infidel whom a Jesuit missionary cannot convert is a hard case and does not deserve to be saved. As conversion to her grade of Christianity was the chief means by which Spain brought the natives of the islands into submission to her most Christian monarch, she has

always found these Mohammedan subjects very intractable. In point of fact they are only nominally subjects, and Spain has only occupied Mindanao on the edges and the Sulu Islands and southern Palawan in a few spots. The natives of the south have been more hardy and enterprising than those of the north, and, having no respect for Christian authority or Christian rights, they used to go on piratical forays among the smaller islands and along the shores of the Visayas. Spain had much trouble in suppressing these "Dyak pirates," and only succeeded a few years ago. It is little more than ten years since the Sulus were brought to an acknowledgment of Spanish sovereignty.

The wild pagan tribes and the fierce Moslems constitute a comparatively small proportion of the inhabitants of the Philippines Islands, after all. The bulk of the population consists of the "domesticated" and "Christianized" Malays, the Tagals of Luzon, and the Visayos of the Visaya group and northern Palawan, who live in cities and villages, on farms and plantations, and come more or less under the authority of the public officers and the priests. There are no real negroes in all the islands, slavery having been prohibited therein by Philip II. It is about the only good thing that history credits to him. The slave trade was practically the sole emigration agency for the African negro. There is pretty good evidence that the Japanese and Chinese used to trade with the northern part of this archipelago before

Spain discovered it. It is little more than six hundred miles across the China Sea in its widest part, and Chinese junks crossed that expanse from time immemorial and had a foreign commerce when Europe was sunk in barbarism. The Chinese traders found the people of Luzon lazy and unenterprising and at an early period they established themselves on shore at "Maynila" and thereabouts to manage the local business for their own benefit. Some of them remained permanently, and the Chinese have long been the small tradesmen of the country. Their enterprise and industry and their "heathenism" have been the cause of prejudices and conflicts there, as elsewhere, and attempts to expel them or to keep them under have been made from time to time, but really they have been of great use and have increased and multiplied to a moderate extent. They figure in the uncertain statistics of population at one hundred thousand, of whom forty thousand are in and about Manila.

It must not be forgotten that there are Spaniards in this Spanish colony, not many, but *some*. Their number is generally estimated at ten thousand, more than half in Manila, but there are perhaps a larger number of Spanish Mestizoes or half-breeds. Apart from the priests and friars, who are pretty well scattered through the northern and central provinces, the Castilian Spaniards are mostly connected with the government service, civil or military—out for their fortunes, intending to return to Spain, or underlings in commercial houses and

public offices. As few Spanish women have ever come to the islands, the permanent colonists have largely become "half-caste." There are a few hundred other Europeans, mostly engaged in trade at Manila.

Thus we find a picturesque variety of inhabitants scattered about the archipelago, very much as the archipelago is scattered about the tropical seas, and with hardly more disposition to coalesce and harmonize to form one people. The natural tendency of the native to advance or to rise is not irresistible, and there has been little in Spanish policy and government to stimulate such a tendency.

VI.

A STRANGE COMMERCIAL POLICY.

In the days when Spain went forth to discover and conquer "heathen lands" she was inspired by two motives. One was to convert the heathen, either into Christians or into corpses, and the other was to extract from them their earthly treasures for the benefit of the State and the Church. Her discoverers and conquerors found that in the Philippine Islands there either were no treasures of silver and gold, or the simple natives had not cared to gather them. As their business was to appropriate treasures accumulated by others and not to toil for them, some other way had to be devised for getting profit out of the archipelagic possession, and it was used to pump silver from Mexico.

It was, in fact, treated as an appendage of New Spain, as Mexico was then called. Tribute and taxes were collected from the natives "in kind," and kept in royal storehouses. They were not for the support of any local government, but just so much property for the crown, while the colonial government was maintained by a direct subsidy (real situado) sent over from Mexico. But the produce thus collected was converted into other wares, mostly purchased from the Chinese by barter, and

consisting of silks, linens, jewels, spices, and one thing and another, which were sent to Mexico. These were supposed to cover the subsidy, which was sent back in silver dollars, but as the subsidy was a fixed amount, there might be a surplus or a deficiency in the operation.

For the purpose of this government traffic a yearly line of royal vessels was established, sailing at first from Navidad, and afterward for more than two hundred years from Acapulco to Manila and back. These were officially called "Los Naos de Acapulco," but in history, story, and song they have long been known as the "Spanish galleons," whose treasures were the prey of Corsairs and British and Dutch admirals from time to time. The galleon was short and broad, of light draft, and turned up at the end like a floating crescent; it had four decks, a capacity of fifteen hundred tons, and carried guns. Its commander was called a general, and had a salary of forty thousand dollars a year; the chief officer received twenty-five thousand dollars, and the quartermaster nine per cent. on the value of the merchandise carried out. Its regular sailing time was July, and it took five months for the trip. It was a kind of royal mail in the service of the Government alone, but it occasionally took passengers besides—public functionaries, ecclesiastics, and soldiers.

While the galleons were primarily for the sole service of the Government, it made use of them to monopolize the business of transportation and to control commerce

between the colonies. The government merchandise was always packed in just fifteen hundred bales of exactly the same size, and the surplus space for cargo was let to favored merchants at a high rate of freight. These merchants constituted a kind of trading "ring," called the consulado, and space was allotted by certain documents called boletas, which were transferable, and at one time served as a sort of restricted currency, the demand for space being in excess of the supply. In fact, the Government restricted the amount of merchants' goods that could be sent out to $250,000 in value and the return to $500,000, whether in coin or merchandise, the regular calculation being for a gross profit of one hundred per cent. The boletas were issued only to the consulado and to a few ecclesiastics and other favored persons. These traders were not allowed to go to China or elsewhere for wares, but could buy whatever was brought to them, and their part of the outgoing cargo was much the same in kind as His most Christian Majesty's. It was a great day when the galleon departed for its perilous voyage across the Pacific, and when it returned with "pieces of eight" galore, bells were rung, a Te Deum was sung in the churches, musicians paraded the streets, flags were hung out, and in the evening there was an illumination.

It was a joyous way of doing business. The Chinese junks came in during March, April, and May with their varied wares, which sometimes included Persian and

Turkish products as well as those of China, and the merchants did their trafficking; and then, in June, they prepared their bales and packages for the outgoing galleon. While it was gone they had nothing to do but wait for its return, and calculate the chance of its escape from wreck and from pirates or the marauding enemies of Spain. In the time of the wars with Holland and with England it was in great peril when returning with its load of Mexican dollars. In the days of the old Armada a Britisher named Candish captured a rich prize off the coast of California, and is said to have returned with sails of Chinese damask and ropes of silk; and Admiral Anson, half a century later, took the *Nuestra Señora de Cavadonga* in the Strait of San Bernardino when almost home. Those were anxious times with the Manila merchant. Sometimes his venture was made with capital borrowed from the fund for pious works—obras pias—made up of gifts and bequests to religious orders, which they benevolently lent out at an interest of thirty or forty per cent. The capture of a galleon was then a ruinous loss, and it was always a serious matter for the whole community and for the Government, and an anxious watch was kept on the outlying islands and promontories for the piratical marauders of the Spanish seas.

This trade was a monopoly and was strictly confined to the Philippines and Mexico, and for a long time it was profitable to the few permitted to share in it, in spite

of its perilous risks. No other Spaniards and no foreigners could trade with the Philippines, and the island merchants could take part in no other foreign traffic but that of the Acapulco galleons. The restrictions were not calculated to encourage commerce or promote industrial development, but they did stimulate fraud and corruption and illicit competition, and before the middle of the eighteenth century there was much trouble in maintaining the monopoly.

The Manila merchants managed to get more goods into the galleons than the law allowed, by undervaluations and an over-issue of boletas. When a council was created to regulate the allotment of freight the members merely got rich, though they included the Governor, the senior magistrate, and the archbishop. Then English, Dutch, French, and Danish traders had the temerity to buy Chinese and other Oriental goods and smuggle them into Mexico to gather in silver dollars. Even Spaniards took part in the contraband trade, and the old profit of one hundred per cent. and interest at forty per cent. on the obras pias fund were no more. Not only that, but the merchants of Spain complained that their trade with Mexico was being ruined. They laid it upon the petty Philippine traffic by the annual galleon and demanded that it be restricted. The demand was complied with and the Manila merchants were prohibited from including silks and other woven stuffs, except fine linen, in their shipments. A decree of 1720 limited the

outgoing cargo to three hundred thousand dollars and the return to six hundred thousand dollars, and excluded all silks, and stuffs woven wholly or in part of silk, besides other important articles. This was modified two or three times, and as a concession the amount that could be sent out was increased to five hundred thousand dollars and the return to one million dollars, but the Government lost in revenue and the dissatisfaction increased. In 1755 there was an expulsion of non-Christian Chinese, which interfered with trade even more than it stimulated the conversion of Chinamen.

The absurd old monopoly was going to pieces in spite of all the patching. After a while a commercial company was formed to carry on the Philippine-Mexican trade, in order to give it new life; and then, in 1785, the Real Compania de Filipinas was chartered with the exclusive privilege of trade between Spain and the archipelago, excepting that between Manila and Acapulco. This was a monopoly too, and had special privileges, including that of going to the east by the Cape of Good Hope route in violation of the treaty of Tordesilla, but it did not flourish. It started with a capital of $8,000,000, and did business on a large scale, and among other things it used some of its profits to promote agriculture and stimulate production in the islands. That did some good, but the company was cheated out of most of its advances of funds to the natives. Its capital was increased to $12,500,000 in 1825, and it collapsed

a few years later. Long before that the monopoly was broken down. Not only were other Spanish traders allowed a foothold in Manila, but even foreigners had been admitted. An English firm got permission to establish itself there as early as 1809, but the decrepit old galleons were still a-going, though they had lost their grip and were irregular. The last one left Manila in 1811 and Acapulco in 1815, by which time Mexico was in the midst of the revolution whereby her independence was achieved. The trade of the Philippines was nominally opened to the world in 1834; and, except with Spain direct, it has passed largely into English and German hands. There was a flourishing American firm there once—Russell & Sturgis—but it has been frozen out. In fact, foreign trade has been kept under restrictions and exactions which have prevented it from prospering. Spain's commercial policy, intended to be greedy and selfish, has been simply shortsighted. It has strangled and exhausted her colonies and impoverished herself.

VII.

SPAIN'S GOVERNMENT OF HER COLONY.

Las Islas Filipinas—La Perla del Oceano—were first treated as an adjunct to the colony of New Spain (Mexico), and ruled by a military officer sent out from there, representing the Spanish king. A separate colonial government was set up at an early date on the Mexican model, with a Governor-general and a Supreme Court, and the ecclesiastical power as a sort of third estate. In case of vacancy in the Governor-general's office the Supreme Court took charge of the civil administration, with the senior magistrate in command of the military forces. Sometimes the archbishop exercised the chief power in the state. For a long time the Governor-general was supposed to be "assisted," but was sometimes bothered by a "junta of authorities," which included the archbishop, the commander of the military forces, the admiral of the navy, and the president of the Supreme Court. There was also in later times a "junta" of agriculture, industry, and commerce, and a council of administration, while a council of state for the Philippines at Madrid acted in an advisory capacity to the Minister for the

SOLDIERS CROSSING THE "BRIDGE OF SPAIN," MANILA.

Colonies. The main object seemed to be to multiply offices and salaries and make places for favorites and dependants of Spanish politicians. In the old days, when the power was exercised mainly by the Governor-general, under such restraint as the Supreme Court magistrates and the archbishop imposed, there used to be a royal commission at the end of his term to inquire into his doings. Frequently he was brought to book for peculations and embezzlements or other delinquencies, and sometimes his promotion was to prison instead of another office; but it depended more upon favor with the commission and the home authorities than upon his actual deserts. Even in the most recent times it has been notorious that Governors-general of the Philippines made large fortunes in a few years, and that all officials were intent upon lining their pockets while their terms lasted.

From the first, for purposes of local administration, the colony was divided into provinces and military districts, which were increased in number as the territory and its population were brought under actual control. The main object was the subjection of the people and the collection of tribute, which went into the general treasury at Manila and served no purpose of actual local government or benefit. At first these districts were called encomiendas and were rented out to encomienderos, who often enriched themselves by exactions upon the natives. They collected taxes in "kind," mostly in

rice at a price fixed by themselves, which they sold at the market price for their own profit. After a while these were replaced by a set of alcaldes, or judicial governors, who received a small salary and an indulto de comercio, or right to trade. They were apt to use this right in an oppressive manner, arbitrarily regulating prices and permitting nobody else to trade. Such a power, under official authority, was better than capital or credit. A new system of local administration was established by a decree of 1886, and the alcaldes have been since confined to their judicial functions. Formerly the only appeal from their acts as administrative officers was to themselves as judges, and if any complaint was carried to a higher authority at the capital it was sent back to them for inquiry and correction.

Of late years the Governor-general has been appointed for a term of three years at a salary of $40,000 a year. He has generally been a lieutenant-general in the army, and has held the local rank of captain-general while in office. There was a central office staff, costing about $45,000 a year; a general direction of civil administration, whose chief received a salary of $12,000 and had some $18,000 a year of other expenses; and an administrative council of three members, with annual salaries of $4,700 each and other expenses amounting to about $15,000. The past tense is here used with reference to the era ending with the American occupation. Governor-generals differed in their ideas of official income

and economy. General Valeriano Weyler is reputed to have saved several millions in his three years' term of office at Manila, while General Ramon Blanco is believed not to have had much of his salary left. If this is so, the latter did not follow the usual fashion.

The old system of civil provinces and military districts was superseded by the "reform" of 1886. The divisions and subdivisions of the archipelago became sixty-nine in number. Nineteen of these were called civil provincial governments and were as follows: Province of Manila; the eight first-class governments of Albay, Batangas, Bulacan, Ilocos Norte, Ilocos Sur, La Laguna, Pampanga, and Pangasinan—all in the Island of Luzon; seven second-class governments, Bataan, Camarines Norte, Camarines Sur, Mindoro, Neuva Ecija, Tayabas, and Zambales, all in Luzon except Mindoro, which is an island by itself; and three third-class governments, Cagayan, Isabela, and Nueva Viscaya in Luzon. There are three general military divisions—Visayas, Mindanao, and Cavite, and forty-three military provincial districts, each under an officer with a rank differing according to the importance of his jurisdiction. Under a colonel and staff is Sulu (the archipelago), Iloilo (in the Island of Panay), and Cottabato (in the Island of Mindanao). Each under a lieutenant-colonel and staff are the East Carolines and Pelew Islands, the West Carolines and Pelew (neither a part of the Philippine archipelago), Cebu, Capiz (in the Island of Panay),

Misamis (in the island of Mindanao), and the Ladrone Islands. Under a major and staff are Zamboanga, Surigao, Davao, Dapitan, and Zucuran in the Island of Mindanao; each under a major the districts of Union, Abra, Tarlac, and Morong (in the island of Luzon), Antique in Panay, and Samar, Leyte, Bojol, and Negros, each a separate island of the same name. Other parts of islands, or islands and groups of islands, are under the command of captains and lieutenants with a small military force. The purpose in these military districts is rather to hold possession than to administer, and there is little government of any kind. There are four provincial governments under naval officers: Corregidor, a fortified island at the entrance of Manila Bay; Balabac, the detached island to the south of Palawan; Isabela de Basilan, southwest of Mindanao, and Puerta Princesa, constituting the lower part of Palawan.

The civil governors are mostly in the more populous provinces of Luzon, and they are direct representatives of the Governor-general. They have a general supervision of affairs, but no power to expend public funds. In fact, public funds are collected to be sent to Manila for the colonial authorities to dispose of, and very little goes to provide for any local needs. Accordingly roads, bridges, and every means of public convenience are utterly neglected, except so far as the people attend to them without official help. The civil governor has to

STREET OF THE ARSENAL, CAVITE.

be a Spaniard over thirty years old, and he gets along comfortably if he does not try to do anything, and keeps on good terms with the priests. There is a requirement that every male adult shall give the state fifteen days labor a year, but this may be commuted for cash, in which case the proceeds go into the colonial treasury. In fact, that institution has a strong power of suction which draws in all the revenues that are collected, and they are absorbed in maintaining a horde of greedy officials and their lazy subordinates.

The object of government is to maintain Spanish authority, not to benefit the people. There are petty governors of towns called gobernadorcillos, who are generally natives and elected for terms of two years, but practically they are subject to the authority of the provincial governor, who has the power of removing them. They are responsible to the administrator, representing the colonial government, for the collection of taxes and dues, and they are compelled to pay over the full amount whether they succeed in collecting it or not. The actual collectors are the Cabeças de Barangay, a barangay being a group of forty or fifty families. It is a relic of the old tribal system of the natives, whose "headmen" are still recognized as local citizens of consequence. Corruption and inefficiency pervade the whole system, which is based upon the fundamental idea that public officials are to be supported as an embodiment of central authority, and not

that they are agents of the people for the performance of services for their benefit.

The colonial revenues of some $10,000,000 or $12,000,000 annually are derived from a variety of taxes and imposts, but more than half come from trading licenses and the cedulas personales. Every person above eighteen years of age has to have one of these certificates of personal identity and has to pay for it, according to his income, from seventy-five cents to twenty-five dollars a year. Besides, there is a special capitation tax on Chinese and an income from raffles, cock-fighting, and lotteries.

There are civil and criminal courts, so called, under this government; there is a Supreme Court at Manila, and one at Cebu, and there are provincial courts; but there does not seem to be much justice. It takes so long to carry through any civil litigation, it costs so much, and the result is so uncertain that no prudent man attempts it. For similar reasons an injured citizen rarely resorts to criminal prosecution, which would become a means of exhausting his means, his patience, and his powers of endurance. The purpose of judicial machinery, as of administrative machinery, is to draw money for those who operate it from those who willingly or unwillingly become subject to its operation. As a result pilfering, robbery, and brigandage are common offenses, and the brigand is not only feared, but respected, if not admired, in many districts. The comparative absence of resist-

ance or insurrection under this colonial rule of Spain in the Philippines is a tribute to the patience and meekness of the native population. What trouble there has been, until recent years, has come mainly from the Chinese and mestizoes.

VIII.

POWER OF THE PRIESTS.

Among the bold captains in one of the disastrous expeditions which followed Magellan's discoveries was Andres de Urbaneta. He tried hard to get the royal permission to head an expedition of his own from Mexico, and failing in his effort, he got disgusted and became an Augustine monk. When Legaspi sailed from Navidad in 1564 Urbaneta took unto himself five other priests of the same order and went forth to convert the heathen to Christianity, while the general converted their territory to Spanish possession. From that time Church and State went hand in hand in ownership and control of the islands and their inhabitants, when they did not fall out and come to blows. By the time the Augustine friars got well established the Franciscans went out to share the field. This was in 1577, and ten years later the Dominicans put in an appearance, and in 1606 the Recoletes. These orders, re-enforced in later times by Paulists and Capuchins, established headquarters in Manila and branches in other places, and proceeded to the business of converting souls and property, until the priests acquired great influ-

ence over the pliable natives, and the religious societies owned much land and other earthly treasures.

The Jesuits began to get in their missionary work at an early date, but in 1768 they were expelled in consequence of jealousies and quarrels. In 1852 they were permitted to return on condition that they confine themselves to education and the establishment of missions among the uncivilized tribes. They have a school—the Municipal Athenæum—at Manila now, a mission house and a meteorological observatory, and they have been trying to convert the pagans and Moslem Malays of Mindanao and Sulu to the "true faith."

When the Church was first established at Manila its small place of worship was speedily raised to the dignity of a cathedral, and a bishop was consecrated as a suffragan of Mexico; but as early as 1595 the Pope sent forth a bull creating the Archbishop of Manila, with the three suffragan bishoprics of Nueva Caceres, Nueva Segovia, and Cebu. Long afterward that of Santa Isabela de Jaro in the Island of Panay was added, and finally, not many years ago, one in Mindanao to gather in the converts from Mohammed. Not only did the energetic efforts of priests and missionaries and of the religious orders play an important part in bringing the native population into peaceful subjection to the secular authority of Spain, but from the first the ecclesiastics took a prominent part

in the actual government of the colony. Sometimes the archbishop encroached so vigorously upon what the Governor-general regarded as his prerogatives that there was serious trouble. Which potentate came out ahead, he of the State or he of the Church, depended upon which finally won the support of the king, and that depended upon other things than the merits of the controversy, as a rule.

Once, in the middle of the seventeenth century, a Governor-general had an archbishop arrested in the cathedral and sent to prison on Corregidor Island; whereupon the prelate surrendered his pretension, whatever it was, and the Governor-general was afterward promoted to the Canaries, a post of higher honor. Another Governor, who undertook to control church appointments, worried the archbishop to death and celebrated that event with festivities, but the Inquisition got after him and the king espoused the cause of the ecclesiastics. The Governor, Salcedo by name, was the one to go to prison this time, and his property was confiscated. In 1684 an archbishop was banished from Manila by Governor-general Juan de Nargas, and failed in an attempt to discipline him with the awful terrors of Rome. In another case, early in the eighteenth century, an archbishop objected to the proceedings of a Governor and attempted to coerce him by excommunication, and was himself condemned to imprisonment in a fortress, whereupon

MANILA CATHEDRAL AFTER THE EARTHQUAKE.

a mob, headed by ecclesiastics, came to the rescue. The Governor and his son were killed, the prelate was released and assumed the chief power in the colony himself. So strong was the ecclesiastical party at that time that he held the chief secular office for nine years and then was transferred to a bishopric in Mexico. These conflicts continued from time to time, but within the present century the limits of secular and ecclesiastical authority have been better defined, and the head of the State and the head of the Church have got along more peaceably by each attending to his own business to a greater extent than formerly. As vicar-general of the armed forces the archbishop still ranks as a field marshal, but he leaves the direction of actual fighting to the captain-general.

Notwithstanding the contentions that have occurred one time and another between the civil and religious authorities, and the jealousies and quarrels that have sometimes marred the pious harmony of the monastic orders, there is no doubt that the Spanish Government has owed to the priest, much more than to the soldier, the comparatively peaceable possession of the Philippine Islands for more than three centuries and a half. That the record of that possession has been relatively free from cruelty, and from insurrections put down with ruthless severity, is due to the fact that the friars in early times, and the parish priests in later days, have exercised control over the natives, and made them submissive and

pacific, and the Government has recognized the usefulness of that control and submitted to the wishes of the priests and the pretensions of the prelates. They have enabled it to gather its tribute while they absorbed the rest of the substance of the people.

Apart from the intractable tribes of pagans in the North and the wild Moslems of the South, the population is made up of those mild Malays who are called "domesticated" or "civilized," or "Christianized," and who pervade all the territory that is really governed in any sense by Spain. They are gentle and kindly, indolent and contented, with only a rudimentary moral sense, and are very superstitious. For generations the Roman Catholic priests have had them in hand. They were easily converted and made docile, and the priests have been their only instructors and guides, save the "Captain" or petty local official, and he is generally subservient to the padre. The parish priests have been mostly drawn from the peasantry of Spain and specially trained at certain seminaries for their work in the colony. Their mental capacity is mediocre and their education meager, and for the most part they are ardent devotees of their faith.

The mediæval quality of the religion of the first monks and missionaries has persisted in the padres of to-day. The superstitious natives were readily impressed by the mystic images and showy ceremonial which appealed to the pagan soul. Images

of the Virgin, the Holy Child, and a variety of saints furnished an effective substitute for idolatry, and crosses and relics with miraculous powers, easily produced awe in the childish nature of the islanders. Luzon is a land of legends, of miracles and marvels pertaining to the Christian faith as it is taught to the natives. Diseases are cured, disasters averted, earthquakes prevented, and volcanoes rendered harmless by conjurations and prayers, and shrines and sacred places are made refuges of safety. Processions and candles have driven away pirates and bandits, and victories have been won by the interposition of saints. The promises and menaces of the mysterious power of Rome, the sale of masses and indulgences, the distribution of crucifixes, sacred dolls, amulets and charms, and the influence upon simple souls of the confessional and absolution have all been used to make the poor "Indios" submissive to authority and to the exaction of tribute for the State and the Church.

The officials acquire wealth, and the religious orders accumulate riches. The Church is an object of charity with the chronic cry of the horse-leech's daughter, but it distributes nothing, while the obras pias funds are used in speculation. The Church receives a contribution from the revenues of the State and collects revenues of its own; the religious corporations have large incomes from investments in Hong-Kong and in the islands, and the cultivated land is held mainly by the

priests and the orders of friars, and rented to the natives on terms that keep them alive as long as they are of use. The general result is that the priests are virtually the local rulers and hold the power through which Spain has so long kept this far-away insular and isolated colony in subjection.

IX.

THE GROWING SPIRIT OF REVOLT.

While Spanish sovereignty was maintained by a subtle combination of priestly influence, ecclesiastical power, and military force, the subject people occupied a territory divided into fragments and scattered over a thousand miles of turbulent sea, and were without organization, cohesion, or permanent leadership. And yet the exactions put upon them awakened the spirit of revolt long ago, which broke out here and there from time to time, until in the summer of 1896 a formidable insurrection appeared, which took a year and a half to suppress, and which was still left smoldering like a temporarily exhausted volcano, boiling internally with the menaces of future eruption.

From the time of Legaspi's occupation of Manila there had been mutinies and rebellions among natives in Luzon, but usually they have been easily put down by a few soldiers. In 1622 the people of Bojol revolted against the oppressive rule of the Jesuit missionaries, and declared they would no longer pay tribute to Church or State, and the governor of Cebu had to take troops into the island to suppress their struggle for liberty; but a similar uprising twenty-two years later led to independence under a native king, which was maintained for

thirty-five years. After the expulsion of the Jesuits, some Recoleto friars went to Bohol and wheedled the people into renewed submission to Spain. The governor of Cebu, in 1622, was also called upon to put down an insurrection in Leyte, which he did in a summary manner, striking terror into rebellious souls by transferring the head of one leader from his neck to a high pole, garroting another, having four publicly shot to death with arrows, and another burned alive. In the province of Surigao, in Mindanao, in 1629, there was a rising which resulted in the burning of churches and killing of priests, and was put down after a guerrilla warfare of three years. An attempt, in 1649, to bring forced labor from Samar to Cavite, for the work on the arsenal and to press natives into the military service, produced a revolt which spread through several provinces and caused much trouble. A still more serious disturbance was caused in 1660 by efforts to compel the natives in Pampanga to cut timber for the Government without being paid for it. A native king was set up, and the insurrection spread to several northern provinces. It was put down with much cruelty and bloodshed, the policy being always to terrorize, never to placate.

After the English seizure of Manila in 1762 there were formidable uprisings against Spanish rule in the island of Luzon, and the commotion lasted some years. Local revolts have occurred several times in the present

century, and in 1872 there was a systematic plot, starting, it is supposed, in dissensions between native priests and the friars, to overthrow the Spanish power at Manila. Native soldiers at Cavite were brought into it, but they acted prematurely in seizing the arsenal, and the officers and loyal troops were able to suppress their attempt and to capture the leaders before they were prepared for the general rising in the neighboring provinces which had been planned. Some conspicuous executions on the Luneta, or public promenade, and the exile of captured leaders and suspects to the cheerful precincts of the convict colony on the Marianas (or Ladrones), ended that episode.

But the first insurrection that really taxed the Spanish authority and brought forth its characteristic methods of suppression was that which came to the surface in August, 1896. It is said to have been burrowing under ground for seven years, developing out of a secret organization called the Katipunan, whose germs were planted in the Masonic lodges. A learned native, Dr. José Rizal, is said to have devised its special ritual, which included the old form of compact sealed with the blood of the conspirators. A prominent citizen of wealth and influence, Pedro Rojas, was among the active spirits, and it brought in a large proportion of the Chinese, half-caste and native traders and men of substance, and some of the native priests who cherished a feud against the Spanish friars. There was a deep-laid and wide-spread

plot to drive the Spanish out of the islands and establish their independence, and there was to be no mincing matters in the way of accomplishing it. Governor-general Blanco and his officers were to be killed, Manila was to be seized, and there was to be a general massacre of Spanish officials and priests. The manifesto, said to have been drawn up by Dr. Rizal, fell into the hands of a parish priest, who revealed it to the authorities. The time had been chosen when part of the military and naval forces had been drawn off by one of the disturbances which periodically take place among the Moslem Malays of Mindanao in the far south.

As soon as the plot was made known there were wholesale arrests of those accused or suspected of participating in it, and they included some of the foremost citizens. Some of them were publicly executed, some thrust into the foul dungeons under the casemates of Fort Sebastian, and some sent to the Ladrone Islands. One of the dungeons was a veritable "black hole," having 169 persons crowded into it, of whom 54 died in a single night and 16 others shortly after in consequence of the closing of the trap door above, which was the only aperture for air and light when the tide rose around the walls of the fortification. In spite of the revelation of their plans and the prompt and savage action of the Government, the insurgents, including many of the native troops and volunteers, held the naval arsenal and batteries at Cavite, and rallied an army in the provinces to

CHURCH OCCUPIED BY SPANISH SOLDIERS, PROVINCE OF CAVITE.

the west and north of Manila of 25,000 men. Their chief commanders were Emilio Aguinaldo and Andres Bonifacio, and the Chinese and Japanese smuggled arms and ammunition to them, as they could, though all manner of rude weapons were used, including the formidable native knife called the bolo, and guns improvised from iron pipe, in which coarse powder was used, manufactured by the soldiers from ingredients found in the volcanic regions of the interior.

The Spaniards hastily recalled troops and war vessels from the other islands and appealed to the home government for re-enforcements, and an irregular but desperate campaign was fought throughout the autumn of 1896. Governor-general Blanco was replaced by General Polivieja, in command of fifteen thousand re-enforcements. Dr. Rizal, who had fled to Spain and been arrested there, was brought back, tried by court martial, and shot at Manila, while Señor Rojas was executed in his exile on the Ladrones. War was prosecuted ruthlessly; amnesty was promised to all who would surrender within a certain time, but the struggle was prolonged through the year 1897. The insurgents increased in numbers and in desperate activity, but General Primo de Rivera, Captain-general of Madrid, was sent out to take command, with more re-enforcements and with instructions from the Prime Minister, Sagasta, to force the rebels to surrender or to exterminate them, while the whole naval

force of the archipelago was brought to his support. A forced paper currency of eight million dollars was issued and a loan of forty million dollars for war expenses was secured by pledge of the customs receipts at Manila. The merciless slaughter of the insurgents in spasmodic battles and the massacre and mutilation of captives, together with the machinations of the priests among the natives, finally took the heart out of the rebellion, and in December, 1897, amnesty was accepted and arms were laid down. The sovereignty of Spain was acknowledged and a promise was made never again to revolt against it, but Aguinaldo and Llanera, the surviving leaders, were escorted in safety to Hong-Kong.

There is no mystery about the cause of this insurrection, which was the culmination of the spirit of revolt provoked for generations by the exactions of Spanish officials and priests, and it showed that the population was acquiring some sense of the rights of the governed. The multiplied and merciless forms of taxation, the restrictions upon trade, the exorbitant license fees, the constant tribute extorted by public officers and ecclesiastics, the confiscation of property for failure to pay, and the galling restraints upon personal liberty, without any visible compensation in the benefits of government, had finally produced their results, and the end had come to the meek submission of the Malays, as it came years before to that of the Indians and Creoles of Spanish America.

X.

NATURAL RESOURCES.

By the natural resources of a country we do not mean merely those spontaneous productions which flourish upon its soil and in its atmosphere and may be gathered at will. We include hidden sources of wealth which may be developed and cultivated by systematic efforts, that is, by a civilized application of capital and labor. Before the Spanish came to the Philippines, the natives could support their lazy existence on the plants and fruits which they had only to stretch out their hands to take, or the fish and fowl that could be almost as easily turned into food, while the little shelter and clothing they needed was afforded without much effort by the palm, the bamboo, and the fibrous stems which waved in luxuriance about them. They did little toiling or spinning and took little thought of the morrow, and the invaders found no accumulations of treasures to gratify or to incite cupidity. There were only possibilities, and their development required enterprise and industry, which the Spaniards did not bring along with them, and would allow no one else to introduce. So, after three centuries of civilizing and Christianizing, the

colony is not far from where it started in industrial and commercial development.

We really know little about the mineral resources of the islands to-day, for there has been no encouragement to examine into them. Without manufacturing industries the people have small occasion for fuel, and there is plenty of wood. Coal is imported, to a small extent, though there are known to be extensive deposits in Cebu and in the province of Albay, and there may be rich beds in other places. Rich iron ore has been found in various sections, and the metal has been extracted by primitive methods with meager results. The natives in some regions have used copper from time immemorial, but there are no copper mines. There is no evidence of natural wealth in silver, but gold is distributed widely —it is generally said, "not in paying quantities," but no adequate means has been used to find out. Lack of capital, lack of enterprise, lack of labor, lack of means of communication and transportation, and a stupid policy of obstruction, official blackmail, and priestly prejudice have conspired to keep the hidden treasures of the earth out of sight, and yet enough have come into view to give promise of vast riches for him who seeks in order to find.

The richness of the surface soil and the genial stimulus of the mild air, with its alternate moisture and heat, cannot be concealed. Its evidence is flaunted to the eye o'er all the smiling land; but here, too, there

is a plentiful lack of development. In speaking of the natural vegetation of the islands we have referred to the trees, plants, and fruits which need no cultivation, but yield their treasures to the hand that will take them. Regular marketable crops may be derived from these indigenous growths, but for the most part they are not. Sugar is not native here. The cane of the Luzon provinces came from Otaheite and that of Negros on the south from Java, but there are wide stretches of land adapted to its cultivation. With unfavorable industrial conditions, and methods of culture and of manufacture little advanced from the primitive, save upon a few plantations, sugar has long been one of the chief articles of trade. Rice is a universal production and a staple article of daily food, but not enough is raised for the native population. It is imported from Siam, Burmah, and China, but its cultivation is capable of great expansion. Our Indian maize could be made its rival as an article of food, for in that genial climate and soil it will produce two hundred fold twice a year, but the people do not know what to do with it. They coarsely crush it between flat stones and use it as if it were broken rice.

The Spanish missionaries from Mexico took along the tobacco plant with their peculiar grade of Gospel as a gift to the benighted heathen, who grew to love the noxious weed (if it is noxious) more or less, but after a while the Spanish Government found it useful as a means of

extracting revenue from the land. Beginning with 1781, for more than a hundred years its culture, manufacture, and traffic in the Luzon provinces were a government monopoly. Certain lands, devoted exclusively to its cultivation, were rented to tenants who were bound to return a certain amount to the Government at a price fixed by itself and paid at its leisure, sometimes in notes that fell to a discount and were long in finding their redeemer, and who were not permitted to raise any for themselves or keep any from the government crop. Neither could anybody else raise the plant. The Government controlled with the same rigor the treatment of the leaf, the manufacture of cigars and cigarettes, and the sale of all the products, and it derived half its revenue from the monopoly. This policy was not calculated to promote a judicious development of an industry, but it produced much trouble and discontent and had to be abandoned in 1882 to keep the peace. It is said that the indifferent quality of the Manila tobacco product has not improved under private competition, while prices have increased, but the trade has hardly recovered from the blight of monopoly, while the paralysis of Spanish methods has not been remedied. No one knows any reason why tobacco should not be as valuable a product for the Philippines as for Cuba, if the culture were properly managed.

There is abacá, or "Manila hemp," which constitutes one of the chief commercial resources of the archi-

pelago; but it is an insignificant item among the possibilities of the land, and is now a small one compared to what it might be made. It is not hemp at all, but the fiber of a plantain tree quite like that upon which bananas grow. It is taken from the long petioles of the leaves, which grow about the main stem. These are cut just before the flowering time of the plant, but the crop can be so managed that they are continually coming to the right stage of growth over a plantation of any considerable size. Care is required, but little is used, in the cutting and treatment of these fibrous stalks. The fiber is freed from the other substance in a clumsy fashion with a rude knife on a hinge, under which the long stems are drawn. No deft machinery has been adapted to this process or the subsequent treatment of the material, which is capable of grading into various qualities. Some is white and fine, and can be woven into a respectable substitute for linen, some is made into coarser cloth, but the bulk is used for rope and twine, with a residuum for matting. But the work of harvesting and preparation is mostly done by the heedless native without systematic direction, and it is said that thirty per cent. of the fiber is wasted, and less value got from the rest than readily might be obtained. For the most part it is collected from rural natives for the market by Chinese traders.

This is not the only vegetable fiber that could be turned to better account. The leaf of the pineapple

affords one from which a fine and expensive fabric is made, known as piña, and much used in female attire. The cotton bush grows wild, but in that state it produces a fiber too short for textile purposes. The long staple could be easily cultivated, and at one time there were cotton fields in northern Luzon. Cloths were made in Ilocos Norte, which even came to be an article of export; but an enlightened government discouraged the production in order that the land might be given up to tobacco, which was then a monopoly. It only needs enterprise and common sense to make cotton raising a valuable industry. But what might not enterprise and common sense, combined with industry, do with the varied resources of these islands of the sea? Their soil, prolific of so many trees and plants and fruits, and capable of such rich results from systematic cultivation, has been touched only here and there by any hand pretending to the cunning of civilization. The plantations and fields to which writers and travelers refer are mostly in the provinces of Luzon, within easy reach of Manila, or in casual spots of Panay, Cebu, and Negros. Large portions of these islands and nearly all the interior of the others are still to be explored with reference to their mineral and agricultural resources. But it is certain that enlightened methods and appliances would increase enormously the productive results of those parts that have been brought under observation.

XI.

INDUSTRIAL CONDITIONS.

The purblind policy of Spain in dealing with her colony has not been the sole obstacle to its industrial and commercial development, but it is an obstacle which has begotten most of the others and nothing has been done for the removal of any of them. The colony has never had an industrial population. Most of the unexplored and wholly undeveloped sections are in the possession of intractable tribes of pagan or Mohammedan Malays, who have never been brought into subjection to authority, to say nothing of law and the conditions essential to systematic industry. Perhaps no better can be done with them, though Spain has tried no method except conversion or coercion, and neither is exactly industrial. Almost the only really industrious element in the population is the unconverted and unconvertible Chinese.

The domesticated or Christianized Malays who constitute the bulk of the population are not by nature or habit industrious, and it is probably difficult to make them so. It is now almost impossible to get this kind of a citizen to work steadily or to make of him a valuable labor factor in systematic industry. If he has enough for his immediate wants, and it is pretty easy to

get it, he prefers not to work. Under the temptation of pay, which he generally insists upon having in advance, he may work a while, but he is liable to get weary of it and stop when he is most wanted. He is more ready in making promises than in keeping them, and paying in advance does not always make sure of his labor. This is not wholly creditable to the kind of Christianity that is instilled into him. The priest who acquires so much influence over him may make him religious, but he has failed to make him industrious and honest.

No desire for ownership or accumulation has been inculcated, and that is the mainspring of industry. On the contrary the priest, or his monastic order, prefers to own the land and to appropriate the earnings of labor, and the convert is taught the duty of giving them up. The foreigner, or the more capable native who would own land and employ labor, is apt to lack capital. There is no secure manner of getting and retaining titles to land, owing to lax methods of granting and conveying and the lack of proper system of registration and legal guarantee. The man who owes is liable to find suddenly that his creditor has the land he thought was his, and rates of interest are so exorbitant, and the demand for advance in wages so imperative, that it is difficult for one who embarks in land-holding for agricultural operations to know where he is coming out. He cannot adopt improvements or obtain facilities, and the law does not encourage or assist him to do so. As a conse-

BUILDINGS OF SUGAR PLANTATION.

quence slovenly and primitive methods prevail. Whoever holds the land,—somebody who has paid for it or somebody who owes for it,—it is generally worked on some kind of share system. While advances are made to the workmen for their support, or to induce them to work, their real compensation is a share of the product or its equivalent, and after the harvest they are more likely to be owing the landlord than to have anything coming to them. This does not encourage industry and thrift. Of course lack of capital means lack of appliances and improved methods, and back of both is lack of enterprise and skill in management, because Spain has never furnished these or encouraged anybody else to do so. They do not spring up spontaneously in tropical colonies under positively discouraging conditions, and nothing has ever been done to make the Malay anything but lazy in the Philippines.

There is no mining industry in a land of minerals, because there is no engineering skill or enterprise directed to its establishment, rather than because no labor can be obtained for working mines. It may be that European or American capitalists would find difficulty in inducing native labor to work for the development of mines, but heretofore anybody who has tried it has found the influence of the priests and of the Government against him, and that has proved an insuperable obstacle when added to a complete lack of facilities for communication and transportation except the buffalo team. A short line

of railroad has been run up from Manila to Dagupan, in the districts of rice and sugar plantations, by an English company, but the Luzon system, protected in 1875, is still in a fragmentary condition. There are scarcely any manufacturing establishments, though the country is so rich in raw materials or capable of producing them in such abundance. Cigars and cheroots are almost the only manufactured articles of export, for the bulk of the hemp that goes abroad is turned into cordage and twine after it leaves Manila, and articles made of wood and bamboo are mostly for home consumption. The same is true of the few textile and metal articles, and they are made on a small scale by hand. The same conditions of lack of capital, difficulty in using systematic labor, and want of encouragement in public policy affect all kinds of industries, and they refuse to flourish to any largely productive extent. Can the conditions be changed by a change of control and a transformation in the character of the sovereign power, or are they due to the weather in a tropical climate? Are these conditions primarily climatic, or are they Spanish?

XII.

THE CONDITION OF TRADE.

As has already been remarked, the first traders in these parts were the Chinese, whose merchant junks as well as war junks plied the surrounding seas. When they first established a footing on shore for their transactions under Spanish sovereignty, largely furnishing the outgoing cargoes for the galleons to Acapulco, a sort of market place was provided for them called the Alcayceria, and there they built up a local trade, from which they have never relaxed their grip. They still have a trading quarter of their own in Binondo, the business section of Manila, across the river Pasig from the old city, and the retail business is mostly in their hands. Their industry, shrewdness, and thrift have had the same effect upon lazy and improvident people there as in the rest of the "civilized world," and their well-behaved heathenism has had an exasperating influence upon the gracious sensibilities of the Christians who failed to convert them to their own ways. Consequently there has been a prejudice against the Chinese, and more than once there has been a demand for them to "go."

As long ago as 1755 the non-Christian Chinese

were actually expelled, and the decree of expulsion was the most potent instrument of conversion ever adopted by the Spaniards, so far as John Chinaman is concerned. Many of his compatriots went, but large numbers of them suddenly saw the light and were converted. Trade suffered seriously, but it did not get out of the clutches of the Chinese, and massacres and persecutions have not sufficed to shake them off. What little the natives have learned of industry and thrift and what they have imbibed of the spirit of traffic have been derived from the despised but pertinacious Mongolian, without whom Spanish trade would not have acquired enough force to pull the silver out of Mexico.

As we have already seen, the foreign trade was wholly with Mexico until late in the last century, and then it was monopolized by Spain through a chartered company. Early in this century an English firm got permission to establish itself in Manila, and a few other concessions were made to foreigners prior to 1834, when the port was opened to foreign merchants generally, and trade with the commercial world was allowed to germinate under jealous restrictions. Slowly a few British, German, and Swiss houses, and one or two American concerns got a foothold, and European banks established agencies not only at Manila but at the other chief shipping points, Iloilo (on the island of Panay), and Cebu.

A port of call has been established at Zamboanga,

on the northern side of the island of Mindanao, and subsidized mail steamers run to the Ladrone and Caroline islands. There is a coasting and inter-insular trade carried on in small vessels by natives and half-breeds, which serves to collect to the chief ports a part of the produce in which they traffic. Formerly strangers were excluded from the interior of the islands, and their presence is not now encouraged. The whole policy of the Spanish Government has been to discourage foreign trade in the islands, and as late as 1886 it was officially declared to be injurious to the "material interests of the country." So far as possible, it has been kept in the hands of Spaniards and confined to Spain. The local traffic, with which it is necessarily associated, is hampered by taxes, license fees, and restrictions; there are export duties on the chief staples, and duties on imports so adjusted as to force a market for Spanish productions and curtail the introduction of others. Nominally, vessels engaged in foreign and coasting trade must be owned by Spaniards, but that requirement is easily evaded.

Some idea of the foreign trade may be obtained from the following facts: the number of clearances for British ports in the last three months of 1897 were 22 from Manila, 3 from Cebu, and 1 from Iloilo; for ports of the United States 13 from Manila and 1 from Cebu. The cargoes for the United States were wholly of hemp, while those to Great Britain included sugar

and tobacco. For the year 1897 the total export of sugar was 3,232,010 piculs of 140 pounds, classified as dry and wet. Of this 741,429 piculs of dry and 176,585 of wet were shipped from Manila, 245,190 dry and 1,920 wet from Cebu, and 2,066,786 dry only from Iloilo. There was a large decrease in the shipments from Manila and a moderate increase at the other ports. Of the total export of sugar 799,548 piculs went to Great Britain, 342,540 to the United States, 28,862 to the Continent of Europe, 1,424,616 to China, and 636,444 to Japan. The total export of hemp was 821,762 bales of 280 pounds from Manila and 80,271 from Cebu, or 902,038 bales in all, of which 385,182 went to Great Britain and 417,473 to the United States. The other exports, beyond trifling amounts, were 765,023 piculs of copra from Manila and 46,414 from Cebu; 316,712 quintals of tobacco leaf and 156,916 millions of cigars from Manila; 16,350 piculs of sapan wood from Manila and 51,300 from Iloilo; 11,640 piculs of buffalo hides and cuttings, 3,830 of cordage, 3,564 of gum mastic, 697 of mother-of-pearl, 653 quintals of indigo, and 136 tons of coffee from all the ports. Of these miscellaneous exports the sapan wood went wholly, and the buffalo hides and cuttings and cordage almost wholly, to China and Japan; the coffee, copra, and tobacco mostly to the continent of Europe; a moderate portion of the copra, tobacco leaf, and cigars, a large share of the gum mastic and

A TAVERN IN THE SUBURBS OF BINONDO.

mother-of-pearl and most of the indigo to Great Britain, and only 300 piculs of buffalo hides and cuttings and 2,110 millions of cigars to the United States.

The total export of hemp from the Philippine Islands for ten years, ending with 1897, was 6,528,965 bales, or 914,055 tons, of which 41 per cent. went to the United States. During the same period the export of sugar to the United States and Europe was 1,582,904 tons, of which 875,150 went to the United States and 666,391 to Great Britain. There has, however, been a heavy decrease in the importation of Philippine sugar into the United States in the last few years, and a considerable increase in that of hemp. According to British statistics the total imports into the islands in 1896 were, in value, $10,631,250, and the exports from them $20,175,000. Of the imports, $2,467,090 in value were from Great Britain, $1,794,900 from France, $744,928 from Germany, and $162,446 from the United States. Of the exports $7,467,500 went to Great Britain, $4,982,857 to the United States, $1,987,900 to France, and $223,700 to Germany. Three-fifths of the imports from Great Britain consisted of cotton manufactures. According to the schedules of the United States Treasury for 1897 American imports from the islands for that year were in value: hemp, $2,701,651; sugar, $1,199,202; vegetable fiber other than hemp, $384,155; manufactures of fiber, $22,170; manufactures of straw, $72,137; tobacco, $2,338; miscellaneous, $1,087;

total, $4,383,740. American exports to the islands amounted to only $94,597, of which mineral oil constituted more than half. But these figures do not include provisions—flour, canned goods, etc. —consigned to Hong-Kong or Singapore and transshipped thence to Manila, but only shipments direct to Philippine ports.

These dry facts and figures, which do not include the traffic between Spain and the colony, amounting, it is said, to some $30,000,000 a year, are given to show not merely what the Philippine trade now amounts to, and what share the United States has in it, but to suggest its insignificant proportions in comparison with what it might easily become under improved industrial conditions and an enlightened commercial policy, assuming such a radical change to be practicable.

And, by the way, the Philippines have furnished a beautiful object lesson upon the convenience of a silver currency. Down to 1833 the Mexican dollar was the principal coin in circulation, but as there was not much business and there was little use for money it did not greatly matter. During the reign of Isabella II. there was a Philippine dollar and the coinage of both gold and silver for the colony. When silver depreciated, gold slipped out of the currency and went to China, where precious metals rest on their respective values like other things, and are exchanged by tale. Though the gold coin of Alfonso XII. was reduced in intrinsic value,

it was not made cheap enough to stay in circulation with silver. The Mexican dollar was worth less than the Philippine, and an attempt was made to put it out of circulation. Its importation was prohibited, but the very fact that it was cheaper than the standard brought it in. Manila was swamped with depreciated silver, but, to get rid of using the clumsy dollars, the people did business on credit in the smallest retail transactions and settled accounts once a month, when they could spend a day in receiving and paying out and carting around for safe deposit the unhandy medium of exchange.

XIII.

SOCIAL CONDITIONS AMONG THE NATIVES.

The evidence in this chapter contained, relative to the character and habits and the social and domestic conditions of the native inhabitants of these islands, is founded upon information and belief, and for its absolute accuracy this deponent voucheth not. He contenteth himself the rather with summing up the evidence of others; and, as the result is the substance of the concurrent testimony of many witnesses, he believes that it is as worthy of trust as that of any single observer could be, even though it were the present deponent himself.

It is not worth while to dwell upon the characteristics of that small part of the population known as the "wild tribes," to which passing reference has already been made. The ways of wild tribes are much the same the world over, and we have had experience of them in this land of ours. Neither do we need to revert to the intractable Moslems of the South, who have the ruthless fanaticism of their kind and the stolid fatalism of their faith, but are vigorous and energetic in their own peculiar lines of action. The real population, in a

political, industrial, and social sense, is the Tagals of Luzon and the Visayos of the central islands, and it may be well to enlarge somewhat upon their character and ways of life, as a factor to be dealt with in considering the possible future of this Pacific domain.

Let us note first the qualities that lie nearest the original paganism of the native races and indicate the line of least resistance in its development. We have spoken of the superstition of the people and the way it has been wrought upon for their control or guidance, and there are many stories illustrative of this. There was once a cross at Bauan, to which miraculous powers were attributed, and pilgrimages were made to it and prayers offered to avert calamities. It was believed to have cured diseases, kept off plagues, and driven pirates from the neighboring seas. The priests may have shared in the popular credulity, but they profited by it in power and pelf.

There was once a miraculous image of a child in the province of Ilocos Norte, which became the center of local adoration and which produced similar supernatural effects, but it was finally proved to be an ancient Chinese idol, picked up on the seashore. The Church of the Santo Niño, or Holy Child, at Cebu, contains a wooden image some fifteen inches high, with a black face, which is regarded as one of the most sacred and potent objects in the archipelago by the believers in its wonderful efficacy. It is said to be an image of the Child Jesus,

found upon the island when Legaspi first came there, and a feast is held in its honor in January, every year, when pilgrims from all Cebu and the neighboring isles come to sanctify their souls at the shrine of the Holy Child.

And there are virgins of equal potency in the process of purification and the production of supernatural effects, and likewise in making the credulous people generous and obedient to their priests. Long time "Our Lady of Casaysay," near the coast in Batangas, was revered for her miraculous powers, and the old galleons used to salute as they passed the shrine at a distance. The image was originally fished up in a net by a native, and revealed its character by mysterious lights and sounds of music in the cave where it was hid. Such is the legend, and perhaps it was too much of a tax upon credulity. As such taxes grew unpopular this particular lady lost her vogue. But Nuestra Señora de Buen Viaja y de la Paz, or "Our Lady of good voyage and peace," at Antipolo, in the military district of Morong, had a more dignified origin and is still an object of deep reverence. Her image was brought from Acapulco in the early days by a State galleon, and more than once made the voyage back and forth, on occasions of special importance, to assure safety from the perils of the deep and from pirates and predatory enemies. Of course it effectually served the purpose, though once or twice it was a tight squeeze. Rebellious Chinamen once tried

to burn this virgin up, but she not only resisted the flames but inspired the Spanish soldiers to put down the Mongolian miscreants. She was afterward instrumental in achieving a victory over the Dutch.

Since she retired from the active business of securing successful voyages and insuring peace on great occasions, the virgin has been in holy retirement in the parish church of Antipolo, where, in the month of May, multitudes flock to her shrine and spend much money in getting the benefit of her continued favor. There are many shrines of lesser note, and there are local saints who have their days demanding celebration, and there is much retailing of masses and blessed pictures and images. Acts of devotion and of penance are stimulated by means of such visible tokens and the priests of religion are exalted in the eyes of the simple native.

Perhaps these things are adapted to the nature and the needs of the poor Malay, and it is certain that the form of religious nurture that he has had for several generations has made him submissive to the Church. The padre is not only his adviser in matters spiritual but in matters temporal and political, and has become the power by which he is guided in his daily life. But the testimony of the witnesses does not indicate that this religious discipline has begotten high moral character of the kind that is of practical use. The "domesticated" Malay is fairly virtuous in the domestic sense, but he has not the virtues of industry, thrift, and common hon-

esty. Doubtless his easy-going indolence is the heritage of his race, which has grown up in a land and a clime where persistent exertion was not necessary to comfortable existence. Not only is he averse, as a rule, to such exertion, but he cares little for its fruits. He prefers his ease, and this makes him "difficult" as a "labor element." But he is, nevertheless, said to be good-natured and "willing" in a way. He is plodding and patient and does not demur at any kind or variety of service, but his obliging disposition is apt to be attended by negligence in the performance.

He has little sense of honor or honesty, and sees no harm in lying except as it fails in its purpose. He therefore cannot be safely depended upon in word or deed. He will not keep promises or pay debts. This does not seem to be willful or deliberate, for he will cheerfully acknowledge the debt and even increase it, and repeat or multiply the promises, but it is too much trouble to keep his word and to get the wherewithal for payment, and no keen moral sense spurs him to effort. If he borrows anything he will keep it till it is asked for, or use it as his own until it is not returnable. He will accept favors without gratitude or thought of reciprocating, and ask for more. He will steal, but generally only for an immediate want or gratification, and not from avarice or to get superfluities. His word is as good as his bond, but neither is worth anything, and that makes him troublesome

NATIVE HOUSES OF NIPA.

to do business with. He does not care for any particular pursuit and would as soon do one thing as another. This is sometimes convenient, but does not contribute to the growth of systematic industries, especially when there is a decided preference for doing nothing. It is said that your Malay delights to sit for hours doing nothing, apparently looking at nothing, and almost certainly thinking of nothing. He dislikes order and discipline and resists training, but without openly rebelling against it. These are characteristics of childhood, or childishness mainly,—childhood in the individual, in a race, in a people,—and the influence exerted over these people under Spanish rule has not made them grow or mature industrially, socially, or politically. It was not intended to have that effect.

The Tagals are extremely hospitable and expect no reward for their attention to strangers. The Visayos are reported to be less so, being less good-natured and more adicted to avarice, especially the women. The family life in Luzon presents a fair semblance of the domestic virtues. There is reverence for the elders and fondness for children, and conjugal fidelity is the rule, though the husband is apt to mingle much jealousy with watchful care over the wife of his bosom. Little discipline or training is exercised over children, and they are wont to grow up in a disorderly, ill-behaved, and ill-mannered fashion. While there is no actual slavery in the islands, it is an old custom to sell the services of one's own chil-

dren as security for a debt. In many cases this amounts to virtual slavery, as the debt is never paid and the security for the obligation is a continuing one. Elementary education, under the supervision of the priests, is common in the villages of Luzon, and many native families send their sons to the college in Manila and a few have been to European universities. The better educated youth are apt to adopt the profession of the "abozadillo," or small lawyer, who is usually a pettifogging citizen of more pretention than importance.

The level of sexual morality is represented to be high, but marriage at an early age—in the case of the female at twelve or fourteen—is almost universal. Marriages are generally arranged by the parents, but not necessarily in disregard of the preferences of the young people. There is considerable formality in the espousal, and if a young man has no dowry to give he sometimes serves for a term of years to win his bride, after the manner of Jacob, and sometimes after serving his term he is cheated out of his reward. When the contracting parties, who are the parents, are too slow in consummating the bargain, the young couple sometimes force matters by anticipating the privileges of union in a manner to bring about a crisis.

The marriage ceremony is in the main after the Roman Catholic form, but there is some trace of native custom in it and it is followed by a catapu-

san, or feast and merrymaking in which friends of the family and invited guests take part. A festivity of the kind follows a baptism or a funeral as well as a wedding, though somewhat varied in its features. The eating and drinking of a burial festivity alternate with wailing and moaning. In the marriage feast there is a predominance of sweets, and after it much chewing of the betel nut and smoking of cigarettes. The young couple usually go home to live with the parents of one or the other, and often there are three generations in all their branches under one roof. Marriages are frequently contracted between nearly related persons, and there are mixed marriages, especially between the natives and Chinese. Spaniards and their descendants, the white Creoles, intermarry to some extent with native Malays, but the unions are regarded as incongruous and the wife is treated as an inferior.

The people have a great fondness and some aptitude for music, and their festivities are generally accompanied by dancing. They have some characteristic dances of their own, of semi-Oriental character, and a dreamy sort of native music. They have various amusements, but their passion everywhere seems to be for cockfighting. Whence they derived that passion nobody appears to know; but nothing excites their Malay blood like a contest between their pet fighting cocks, which they breed with more care than they can be induced to bestow upon anything else. There is something of the gam-

bling spirit in it, for they bet upon their favorites to the extent of their resources. Perhaps there is something of the fighting spirit in it, too, for the Tagalog is said to make a good soldier under the direction of efficient officers, notwithstanding his carelessness of order and his aversion to discipline. He is brave and capable of being aroused to a peculiar ferocity, and he displays a ruthless cruelty to his enemies. The savage spirit comes out under excitement, but the domesticated Malay is not much given to excitement under ordinary circumstances.

The costume of the country is adapted to the climate and to the tastes of the people, as it generally is anywhere. Cotton and silk fabrics are used, but there is a fine and rather costly cloth called piña, made of the fiber of the pineapple leaf. The hemp fiber is sometimes mixed with this, or used alone in a cheap texture. Men wear simply trousers and a shirt, with the flowing garment wholly outside, and women a light waist and a gay-colored skirt, with a dark cloth bound tightly about the loins. Those who can afford it indulge in embroidery, for which they have a pretty taste, and there is a general fondness for jewelry when it can be had. Of course there is difference in dress and adornment according to means and social position, and there is a tendency in Manila to accept modifications from European fashion.

The characteristics of the Visayos are described as not greatly different from those of the Tagals of the

North, but they are less agreeable in temper and less advanced in the ways of civilization. This implies a relative advancement in both under Spanish rule and the influence of the Romish Church, administered in Spain's peculiar mediæval manner. And be it known that this deponent recognizeth differences in human nature as well as diversities in human testimony the world over. In so far as his representation of the character and habits of the mass of the Philippine natives may seem to be unfavorable, it is derived from the writings of those who have lived among them long and observed them closely, and some of the favorable aspects of their life are drawn from the same source. There are casual descriptions of traders and temporary residents which make the people both better and worse.

No doubt there are differences there as elsewhere. Probably some of the Spanish priests and friars are men of intelligence and high character, who seek to improve and elevate the people about them, and the whole class of ecclesiastics is perhaps in the main devout and well-meaning. There are native Malays who have shown enterprise and become owners of considerable property and managers of successful business operations, and there are families of fair culture and well-ordered households. This is promising as an indication of what the race may be capable of, but at present it seems to be in a backward state socially and

morally, as well as industrially and commercially. Spanish policy and ecclesiastical methods, as they have been applied for so long a time, have certainly not stimulated progress and elevation in the human scale at any very rapid rate.

XIV.

THE PORT AND CITY OF MANILA.

From the time that Legaspi made his way into Manila Bay in 1570, took possession of all the land in sight, and proclaimed the sovereignty of Spain over the whole group of islands, the extent of which he knew nothing about, Manila has been the capital, and, so far as the commerce and civilization of the western world are concerned, it has been the Philippine Islands. It lies on the west coast of Luzon and far to the south, some 640 miles to the southeast across the China Sea from Hong-Kong, the great British port of the East. The bay is a wide expanse of water running inland 27 miles from the mouth of the port and having a circumference of 120 nautical miles. To the north of the rather narrow entrance is the wooded ridge of the Sierra Mariveles, to the south the low mountains that conceal the volcanic crater of Taal, and the small island of Corregidor divides the entrance into two passages, of which the southerly is the Boca Grande, or main ship channel. On this island there is a lighthouse with a revolving white light.

The city lies on the flat shore across the bay, with a background of mountains in the distance. The water

is shallow and vessels of deep draught anchor at a considerable distance from the shore and discharge by lighters. The water is deeper to the south, where, seven miles away, is Cavite, the site of the naval arsenal and of the principal land defenses of the harbor, and the point at which the enemies of the Spanish power have more than once made their stand. The surroundings of the harbor in the time of verdure, with a background of low mountains, are picturesque seen at a distance, but the land close by is low and the bay is swept by the monsoons too freely to be entirely safe. Occasionally a fierce typhoon tears across it, to the great peril of assembled shipping.

A sluggish stream, the Pasig, comes down into the Bay through the city of Manila from the Laguna de Bayo, some fifteen miles back in a region of defunct volcanoes. The Spaniards found the native town of Maynila at the mouth of this river on the south bank, and there they built their own fortified capital, retaining the original name, slightly modified. The fort and walls, with their bastions and battlements, solidly built of stone before the end of the sixteenth century, still frown in gloomy aspect along the bay and river, cracked and crumbled here and there by the shivering earthquake, and the old moat that encircled the land side is still to be seen, half filled with mud and filth, which remain undisturbed for fear of the imprisoned malaria and multitudinous fever germs.

Within this dismal inclosure is the old Spanish city with its narrow streets and low buildings, its cathedral and archbishop's palace, its monasteries and convents, its Jesuit college and hospital and prison, its museum and observatory, and its ancient barracks and arsenal—a military and ecclesiastical stronghold, symbolical of the unchanging Spanish power of three centuries ago. It has a population of some twelve or fifteen thousand, but no commercial life. Formerly the Governor-general's palace faced the plaza where the cathedral stands, which is graced with a statue of Charles IV. and a garden of flowers, but since it was shaken to pieces by the last violent earthquake, the government headquarters have been across the river. The life of the old town is chiefly that of the priests and nuns, with their processions and ceremonials and their quiet scholastic pursuits as the teachers of the people. It is sleepy by day and gloomy at night. The walls have several gates, of which the chief is the "Entrada," by the custom house, and these used to be closed at night in the old days, when the adjacent drawbridges across the Pasig were raised.

Over the river, on the northern bank, the original Alcayceria of the Chinese traders was established, and trade has grown and taken possession of all the section known as Binondo, which is the real commercial city of to-day, the Manila of commerce. The Chinese trading center long remained near the river, but latterly, while

the Chinamen have a regular business quarter,—the Rosario,—the shops of their dealers pervade many streets. In fact, they are the small retailers and shopkeepers of the city; they mostly exercise the handicrafts and perform the moderately skilled labor and do the fetching and carrying that are the constant need of an active community. The European shops, kept mostly by Spaniards, are in the Escolta, which has been more than once ravaged by fire in recent years. The larger business—the import and export trade—has been mainly in the hands of British merchants, with a slight intermingling of German and American. The manufactures of Manila on any considerable scale are confined to abacá (hemp) and tobacco. The old government cigar and cigarette factory covered six acres of ground and employed ten thousand women. In the Binondo district there are churches, the hospital of San Lazaro, the military barracks, and the new palaces of the Captain-general and the Admiral, and a little up the river is the fashionable quarter of San Miguel, where the wealthy Spaniards mostly congregate. Beyond the strict city limits extend suburban villages and country residences. Authorities state the population of Manila all the way from 150,000 to 300,000, but the latter figure is meant to include all the outlying area which is appurtenant to the city.

Manila is a cosmopolitan community, but 67 per cent. of the inhabitants of the city and outlying wards are

native Malays, including the great mass of the poorer population. The Chinese and Chinese half-breeds constitute about 30 per cent. and the Spaniards, Creoles, and Spanish half-breeds are barely 3 per cent.; of other Europeans there is only a "trace." The city has an animated appearance in business hours, with much going back and forth of pony teams and the trotting about of the busy Chinamen. Most business is, however, conducted in a leisurely fashion, and it is customary to "knock off" from 12 o'clock to 4 for lunch, or late breakfast, and a long siesta which the meal and the climate make comfortable, if not necessary. An early start is made after a light repast, and the bulk of the day's business is dispatched before noon, and in the hot months still earlier. There are several bridges across the river, one a fine stone structure of recent date,—the Puente de España,—and a line of pony street-cars runs into the inland suburbs along the river. There the European and casual American mostly dwell and find a bond of union in a local club, a branch of the English Club downtown. The river is navigable by launches and flat-bottomed steamers, and presents a lively appearance.

The buildings in Manila are rarely more than two stories high. The earthquake and the typhoon are a discouragement to presumptuous sky-scraping by man's devices. The first story of a dwelling is generally not occupied for purposes of residence on account of damp-

ness and the predatory reptile or insect, but is relegated to storage, mayhap of cattle and servants as well as other goods. The family residence is on one level, raised above the ground, though the humble hut of the native is not always so exalted, and is of that flimsy palm and bamboo construction which is apt to breed conflagration in a dry time if fire gets near it. There be hotels in Manila, such as they are, and theaters two or three, for Spanish comedy or native divertisement, or the occasional visiting company with stately drama or opera. There is also a bull-ring, in recognition of Spanish tradition, but the bull-fight is not a popular amusement. Its place is more than taken by the cockfight, of which the Philippine native everywhere is passionately fond. The cockpits in the city are under government regulation and licensed, and from them a large revenue is derived.

The Chinese, as everywhere, have their own peculiar diversions, which are largely concentrated in their New Year's celebration in February, when they make holiday for a week or more, to the inconvenience of everybody else. Perhaps for the "Christian" people generally, who include the mass of natives, the Church affords more pastime of its kind than is elsewhere obtained, for it has many saints' days which have to be celebrated in their several manners. There is much going about in procession and indulging in ceremonial, with costumes and images and with lighted candles and music, while the

ROYAL STREET (CALLE REAL), MANILA.

holy fiestas are attended with the amusements and small trafficking of popular fairs.

There is a fashionable drive along the Pasig River called the Luneta, and a paseo or promenade for the people, and here is where the cosmopolitan elements of Manila life are most conspicuously exhibited. After the short and early business day, the long siesta through the sultry hours and the six-o'clock dinner, the whole motley population seems to turn out on the fashionable drive and the popular promenade, while a military band from the barracks discourses music on the soft evening air. Everyone with a rig or a turnout goes round and round, from left to right on the Luneta, except that the Governor-general and the archbishop, in their lordly carriages, take the other direction to indicate their aristocratic distinction and to receive the respectful greetings of the populace. In the throng on foot there is a democratic mingling of classes and races, and nearly everybody, male and female, puffs at cigars, cheroots, or cigarettes. The priests in their robes, the well-to-do in European dress, the Chinaman in the familiar garb of his country, the dusky native with his customary attire, parade back and forth in gayety of heart till it is time for the theater or the cockfight or early bedtime.

What may be called the costume of the country is for men a light pair of trousers and a shirt worn entirely outside that nether garment, and for women a light waist of piña, or of a cheaper fiber, according to the means of

the wearer, and a flowing skirt of bright colors, of which the length of train, often gathered up and swung about the person, indicates one's standing in society. There is no corset, but a chemisette covers the bosom, and above it is the peculiar starched neck kerchief, folded to hang in a point behind and to join down the front with two points, clasped together with a bit of jewelry. Young girls often wear black lace mantillas over their heads.

Life indoors, especially during the day, is of the tranquil kind that a tropical climate enforces. Houses are constructed to keep out the heat, and incidentally to exclude the glaring light of the sun. For that there are not only close shutters but the windows are glazed with a lattice of small bits of translucent shell instead of glass, though an additional reason for this may be the frequent earthquake, which is not good for windows of glass. Furniture is rather cool and simple than sumptuous, and matting is preferred to upholstery. One sleeps in a hammock or a cane-bottomed four-poster, with a canopy of mosquito netting instead of blanket or coverlet. Clothing is of light texture, and cheap and frequently changed. One does not carry an umbrella when it rains, though he may when the sun shines, but changes his clothes when he gets wet. Thanks to the foresight of a benefactor and not to the authorities, the city has a good water supply and bathing is easy. Bathing on the beach, by the way, is a favorite diversion, and is indulged in promiscuously by all ages and both sexes

in a state of natural nakedness, without thought of impropriety or any act or relation of an improper kind proceeding from the practice. This shows that, in one direction, a tropical climate may improve the moral sense and tend to civilize mankind.

XV.

THE RURAL DISTRICTS OF LUZON.

The city of Manila stands for the Philippine Islands in their relation to the governing power of Spain and their connection with the commerce of the world. The great northern island of Luzon is virtually the Philippine Colony so far as real possession and colonial development are concerned. It is that to which most writers refer, or which they have in mind when they tell about the Philippine Islands. On the other islands the Spaniards have their government establishments and military stations, their seaports and trading posts, and here and there their plantations or centers of production, and priests carry on their mission work at most accessible points. The area really possessed diminishes as one goes south, shrinking from the interior of the larger islands and avoiding the smaller ones until, at the broad end of the archipelago, it is confined to a narrow rim or to isolated points.

But Luzon, except for the haunts of the remnants of wild tribes in the north and in the mountain ridges of the interior, is pretty well "domesticated." Its many provinces are under civil governors, whose chief function

is to see that the multifarious taxes are collected and turned over to the colonial authorities; the numerous villages and rural communities have their gobernadorcillos, who are responsible to the Governor for these taxes, which they exact to the last peseta from the Cabezas, and who have some other insignificant local functions, and nearly everywhere is the benign or malign influence, as the case may be, of the friars and the parish priests. The small governors (gobernadorcillos) are generally natives, and so are many of the parish priests, though the Spanish friars often usurp the functions of the latter in defiance of certain rules of the Church, which seem to be practically suspended here.

There is much variety of scenery in Luzon and many points of special interest. There are high mountain ridges and peaks and great stretches of forest, wild gorges and deep valleys with their streams and waterfalls, lakes and rivers, rolling hill and plain, the desolation of dead volcanoes and the danger of those that still rage within. Overhead the deep blue sky of the tropics, varied with the dropping clouds and the fierce hurricane, and poured round all the glittering expanse of the tropic seas. One may visit, down in Batangas, the sunken and senile crater of Taal, environed with its lake, and in far Albay the magnificent cone of Mayon, oft streaked by night with livid fire and plumed by day with ceaseless smoke. At Los Baños are the hot springs, once badly managed as a resort by the Franciscan monks, and long

neglected since; and in other places there are boiling lakes, sulphur baths, and much raw material for summer resorts in a land of perpetual summer.

Many are the villages and small towns, the pueblos and the villas in the province of Luzon, several hundred all told, lessening in importance and degenerating in respect to roads and means of communication as one recedes from the great gathering place of Manila, and varying much in aspect with the facilities of industrial development about them or the spirit in which those facilities have been used. West and south from Manila, and in certain provinces to the north, there are sugar plantations of considerable extent. Some of the best are in the hands of the Dominican or Franciscan corporations, and some are owned by private proprietors. Here will be a village with a quiet, prosperous air, perhaps; a stone or well-built wooden "tribunal," or local government house; a church and convent of stone, sometimes with a belfry as high as due respect for earthquakes will permit, from which the angelus sounds forth at evening; comfortable dwellings of stone and wood with tiled roofs, as well as seemly huts of bamboo thatched with palm leaf. Both the padre and the "Capitan," or little governor, are likely to be good-natured and hospitable, and the convent or the "tribunal" is a public house for the wayfarer.

Elsewhere the sugar plantations may be small and

ON THE PASIG.

badly managed, or there may be the less profitable and no better conducted plantations of coffee, or mayhap there is little cultivation of land except for the cocoanut palm or for the plantain that furnishes the abacá. There may be little management of any kind, and the native may indulge a slothful and improvident disposition without much hindrance.

Perhaps there will be a straggling village with a shabby tribunal, a shambling convent, and a rickety church, and huts that are mere slovenly bungalows along the dirty street. The priest may be indifferent or self-indulgent, the gobernadorcillo apathetic, the head men of the people lazy, and the whole outfit slovenly and forbidding for lack of a little enterprise and enlightenment. There are more advanced sections reached by the single-track railroad from Manila, northward in Pampanga and Pangasinan. In some places there are broad rice fields, where the "paddy" is put through mills of primitive construction and of buffalo-power to separate the kernel from the husk, and in some isolated spot there may be a timber camp and a rude sawmill. In general the rural life is quiet and monotonous, but in the main it is peaceful and harmless, though the lawless element is not wholly wanting, and in remote places banditti may interrupt the musings of the unwary. There are schools for the children in nearly all the villages, and nominally elementary education is "compulsory," but is not compelled. It is

supervised by the governor and controlled by the priests, and its elements are mainly provided by the Church. The rural schoolmaster knows little and teaches less, and the Tagal child is rarely forced into scholarship beyond the saying of his beads.

XVI.

OTHER PROVINCIAL PLACES.

The second port in importance in the archipelago is Iloilo, on the southeast coast of Panay. It is reached by steamer from Manila and is the shipping place not only of Panay but of the neighboring island of Negros. What is shipped therefrom is chiefly sugar and sapan wood, and the principal use that Negros has been put to so far is raising sugar in a rather slipshod fashion. About the only people besides the shiftless but good-natured natives are the occasional Spanish or mestizo owners of plantations. Iloilo, long time a slouchy fishing village on the flat shore, was made a port of entry in 1855, but it was several years before foreign vessels began to enter in thereat. Slowly its trade grew until, without assuming any formidable proportions, it eclipsed that of Cebu, the first port and oldest town of all the islands. The town of Iloilo lies low and its soil alternates between mud and dust, with the seasons. It has irregular streets, mostly dirty and comfortless, a government house of some pretensions, a church and convent, a tribunal, the center of local authority, a few well-built dwellings, a Chinese quarter, and many flimsy huts, besides the

wharves and storehouses pertaining to the sleepy port. It is the point of departure for such other places on the island or its neighbor to the east as are worth visiting. Jaro is the cathedral town and seat of one of the suffragan bishops. Its principal families are Chinese half-breeds. Capiz, on the north coast, and Antique, on the west, are the chief towns of the provinces of the same name. Traveling among the shore towns of Panay and Negros has been found safe and not specially difficult, and has the attraction of strange novelty.

A much more pleasing place than Iloilo is Cebu, a city of near twelve thousand inhabitants on the east side of the island of the same name. It is associated with the first landing of the Spanish in the archipelago, and though the port was not thrown open to foreign vessels until 1863, it had long been the central point of collection and distribution among the Visayas for such trade as the Spaniards carried on. It is the capital not only of the island province but of the Visaya group or "general division." The situation is healthy and picturesque, with a range of hills in the background and the verdant island of Mactan, where Magellan was killed, opposite to the harbor. The city is well built and the port is fairly appointed and is guarded by a fortress, and there are attractive suburbs. Besides the cathedral there are the Church of St. Nicholas, the chapels of the Paulists and the Jesuits, and the Church of the "Holy Child of Cebu." There is quite a colony of foreign resi-

dents engaged in business here; and Great Britain, Germany, Italy, and the United States maintain vice consulates. The old city, the first capital of the colony, practically died out in the middle of the last century, and the municipal administration was abolished. It was not restored until 1890, when commerce had given the city new life, though the more favorable situation of Iloilo in the pathway of ocean trade has caused it to decline relatively. Bojol and the eastern Visayas are little visited, and their towns are mere native villages and settlements. They are simply held under military supervision and left to themselves so long as they keep quiet.

Zamboanga, on the extreme end of the western peninsula of Mindanao, has always been the center of Spanish power and authority in the south. It was fortified in the contest with the Malay Moslems and the Sulu pirates, and became a naval station second only to that of Cavite. It was the center of operations in all the efforts to bring the intractable tribes of this part of the archipelago into subjection, and the starting point of the Jesuit missionaries, who undertook the more difficult task of subjecting them to the influence of the Christian Gospel. It is almost the only point on the great island of the south in which the Spanish power continued to be secure, and there was constant occasion for expeditions from Manila with troops to help put down the rising of the natives, who had the presumption to claim the right

to rule themselves. Zamboanga was opened as a port and blessed with a custom house as early as 1831, long before Iloilo and Cebu were so favored, not because it had any commerce, but because Spanish authorities were unable to enforce customs regulations at Sulu, where foreign vessels were wont to call, and so undertook to compel such vessels to make an additional call at Zamboanga for the sole purpose of submitting to custom house requirements. The system did not work, as British vessels refused to go 120 miles out of their way for clearance papers, and Sulu had to be declared a free port to save the dignity of Spain from constant insult.

Zamboanga—it is a pleasing name to repeat—is said to be an attractive city to visit, but it has failed to figure to a perceptible extent in foreign commerce and has no local trade of consequence. Foreign capital has not found a welcome there, and the place is chiefly distinguished as the headquarters of the brigadier-general and staff who are the rulers of the "general division" of Mindanao, and of the major who lords it over the province of Zamboanga. The other provinces of the big southern island have their military stations and headquarters of the officers who are supposed to rule them, but they have little else that is Spanish, and, in effect, rule themselves. Their people are not troubled much, so long as they submit even nominally to the sovereignty of Spain and leave her officers and troops undisturbed.

The town of Sulu, on the island of Sulu, the largest

THE SULTAN OF SULU IN MINDANAO.

of an archipelago of 150, which has in all a population of 120,000, more or less, is the only point in that domain at which Spanish authority has been more than nominally maintained. Until the formal recognition of the Spanish sovereignty by the European powers whose business it was, in 1878, the Sultan of Sulu ruled as independently and completely over his own people as if he knew as little as he seemed to care about the Spanish "protectorate," or the sovereignty of Spain.

It was made a condition of European recognition that there should be some actual occupation of the islands, and military posts were established. The Sultan was allowed to continue his dominion over the natives, but he was induced to accept his investiture from the Governor-general at Manila, and to take an oath of allegiance to the King of Spain. As an inducement he holds the title of Excellency and has a "pension" of $2,400 a year, and his subjects have the inestimable boon of exemption from taxes or contributions to the sovereign power. They owe this immunity to the spirit they have shown and the lack of ability on the part of the sovereign power to collect taxes from them. The Sulu people seem, in fact, to be a spirited and energetic race, notwithstanding that they dwell so near the equator, and their capital is a picturesque town, though it counts for little in the world's commerce. It is encircled by a wall on the land side, and is fortified and

held under martial law by the Spaniards, though the real government of the people is exercised by the "Majasari," or spotless one.

The long, narrow island of Palawan, or Paragua, as the Spanish prefer to call it, with the pendant of Balabac at the southern end, constitutes the western barrier of the Sulu Sea and is all that prevents it from being merely a part of the China Sea. It was formerly subject to the Sultan of Borneo, but early in the last century some Spaniards ran across the upper end and took a fancy to possess it. That made it a part of the Spanish colony at once, of course, but the settlers had to be protected from the unfriendly behavior of the intrusive Mussulmans of the South, who objected to interlopers. Therefore something called a fort was built on the coast, but the garrison was neglected and died of disease and starvation. The colonists, such as they were, seem to have followed their example. Spain never likes to give up anything she has had hold of, whether it belongs to her or not, and after a while her authorities asked the Sultan of Borneo to give up the island to her. He was an obliging Sultan and did not care much for Palawan, and so he acceded to the modest request.

There was still difficulty in keeping garrisons alive and getting colonists to stay, though the narrow island is said to be productive and not without attractions. The natives in the north are mild, not to

say timid, but the pestilent Moslem of the south cherishes a rooted animosity for white Christians, even of a low grade, and makes himself disagreeable as a neighbor. The only Spanish foothold of any account is at Puerta Princesa, where there is a deep harbor, a naval station, a lighthouse, and a convict settlement. Two or three gunboats are generally kept there, and the commandant of the naval station is the governor of the province. The most that he has to do is to keep the convicts at work, and for that purpose a government sugar plantation is maintained. Among the articles of commerce in this out-of-the-way place are edible birds' nests,—edible by Chinese chiefly,—bees' wax, and sea shells and their contents. There ought to be much more, but the wants of the natives are few and simple and very easily supplied, and the thought of industry wearies them. They do not care for commerce or the markets of the world, and a little bartering with the restless Chinaman gives them all the exotic products they care for.

XVII.

DISTANT DEPENDENCIES.

When the Spanish navigators were exploring the East by setting out to the westward they were wont to snap up any unconsidered islands that they might find on the way. On his trip to the Philippines Magellan ran across the Ladrones, which lie about a thousand miles due east from the island of Luzon and were until lately a military province of the colony under a lieutenant-colonel of the army as a local governor. Magellan called the group, for reasons which we do not find recorded but which may be easily surmised, Las Islas de velas Latinas, or the islands of the lateen sails; but his sailors called them Las Islas de los Ladrones, or the "Thieves' Islands," because the natives tried to steal a ship's boat. It is the bad name that sticks to them, though the Spaniards, when they really took possession in 1668, and set the Jesuit missionaries upon the inhabitants, called them Las Islas Marianas, and call them so yet, in honor of Maria Anna of Austria, the wife of Philip IV. There were some forty thousand or fifty thousand inhabitants at that time, but they were not submissive to Spanish authority, and by the process of

suppression and conversion they were reduced to less than two thousand, and then were built up to about ten thousand by colonizing from Mexico and the Philippines. There is little of the native stock left, and Spain ruled the islands at some little cost and got nothing from them.

The Ladrones consist of 15 islands in two groups, of which the northern, ten in number, is uninhabited though covered with vegetation and fruitful in tropical products. The total area is about 420 square miles. Four of the southern group of five are inhabited, the largest being Guahan, upon which the capital of the province, San Ignacio de Agaña, is situated. There are nine towns in all, each with a parish priest and a school constituting the real local authority. Its people live mostly on rice and cocoanuts and are so thriftless and poor that even Spain has been unable to extract taxes from them, though nearly exterminating the population in the effort. A subsidized mail steamer from Manila has been in the habit of visiting the islands every three months and keeping up the show of Spanish possession, and a barracks and prison at Agaña are other tokens of Spanish authority. Troublesome insurgents in the Philippines have been sent here for punishment, and here is where Pedro Rojas, one of the leaders of the former uprising, was shot. And yet the climate is genial and healthy and the soil fertile, and these islands might be worth something.

Authorities differ about the first discovery of the Caroline Islands. According to some, Villalobos came across them when he was hunting for the Philippines in 1543, and they were lost sight of for a long time after that. Some say they were first discovered by one of the galleon pilots in 1686 and named Caroline for the king, Charles II. After that they could not be found for quite a while, but expeditions were sent out to hunt for them, chiefly because the king and the Pope thought it important to save the souls of the benighted inhabitants, who did not in the least care about it. In fact they seemed to object, for they massacred the first Jesuit missionaries. This dampened the ardor of the proselyting Spaniards, and very little effort was made for a long time to convert the natives, and the Spanish possession was merely nominal until it began to be disputed by Europeans, and a disposition was shown by Germany to gobble up the islands, as she was just then looking for colonies in the Pacific. Spain then bestirred herself and made a couple of military provinces of the islands, attaching them to the colony of the Philippines. As soon as Spanish authority was established there began to be rebellions, which had to be put down by force, and there has been more or less trouble ever since.

The Carolines are far south of the Ladrones and due east from Mindanao, and include three large groups—the western or Pelew, the central or Caroline proper, and the eastern or Mulgrave archipelago. The Pelew

Islands have an area of 346 square miles, 275 of which are in the one island of Babelthaup—well wooded and fertile, producing much rice, sugar cane, and fruits, and having a variety of animals. There are about 10,000 inhabitants of the copper-colored Malay type, with the dark Papuan tinge. They constitute little self-governing communities and seem quite capable of civilization. The central Carolines consist of several groups of islands, which are said to number 400 or 500 in all, but the enumeration is far from exact. The total area is about 360 square miles, the greater part of which is in three or four islands. The seat of the provincial government is at Yap, but there is a vice-governor representing the colony at Puynipet, or Ponape, called by the French Ascension. The Spanish neglect of these islands led to the intrusion of British, German, and American traders, and of Protestant missionaries, and Ponape was for a long time a rendezvous for whalers. There is a white settlement there and the remains of an American mission; and some curious old ruins, as of a colossal stronghold, have been found in the interior. The Rug group, of five fairly large and about 40 very small islands, contains some 35,000 inhabitants of two inharmonious races, one called black and the other red. The people of the Mortlock group show traces of a Samoan origin and of systematic idol worship.

The eastern group includes many small islands and a large population, which has been little disturbed

and not at all depleted by the blessings of Spanish government and the process of civilizing. The natural products of the Caroline islands are those common to the region—breadfruit, cocoanut palm, and tropical fruits in general. There is little traffic, and the main export is that product of the cocoanut called copra, which is used chiefly in making oil. The whole archipelago seems to be the joint product of submarine volcanic action and that slow but persistent builder, the coral polyp. When General Weyler was ruler of the Philippine colony he had an insurrection to put down in the Carolines and sent troops from Manila for the purpose, but the expedition was a fiasco, and the officer in charge of it shot himself from sheer mortification. There was a relapse into the let-alone policy, which has generally been pursued from motives of prudence, except when other European nations were disposed to question Spain's control of the islands.

XVIII.

SOME INCIDENTS OF HISTORY.

We have picked up most of the history of the Philippine Islands worth remembering as we have come along, but there are two or three detached episodes which ought to be gathered in as illustrating the Spanish method of dealing with alien or hostile elements, and the consequences of that method.

Japanese traders had been accustomed to explore about the northern and western shores of Luzon time out of mind, and not many years after the Spaniards took possession at Manila, the Emperor of Japan got wind of it. Believing that he had at least as good a right to this domain as the Spanish monarch, he sent an ambassador to the Governor of the colony, demanding its surrender and threatening invasion in case of refusal. Not being in a position to risk the wrath of the potentate of the north, the Governor treated his ambassador with distinguished consideration and adopted a conciliatory policy. He explained that he merely represented a mighty monarch in the west, whose power was such that nothing in this outlandish region could stand against it,

and it was quite impracticable for him to turn over the territory under his charge to the august ruler of the Japanese Empire, but he would be glad to make a treaty of commerce and form an alliance with him for their mutual benefit. This struck the ambassador as a good enough idea to be laid before his imperial master, and some Spanish envoys were sent over with it. The Japanese emperor proving agreeable, the agreement was duly entered into.

Now one of the envoys was a Franciscan friar, and the purpose of the whole scheme was to convert Japan, that is, to seduce the people from their religion and from their allegiance, save their heathen souls from perdition, and bring to their country the inestimable boon of submission to the Christian sway of Spain. The ambassadorial friar and his suite of priests sought and obtained the privilege of remaining in Japan and building a church, and they speedily began the process of conversion. There were Portuguese Jesuits already in the land doing missionary work, but with no sinister political designs, and they resented the intrusion of the Franciscans from the Spanish colony. As a result of the quarrels of these two sets of Christians the Emperor of Japan found out the trick that had been played upon him, and saw that the treaty of amity and commerce was a mere cover for a proselyting campaign intended to undermine his authority. He did not get much excited over it at first, but merely issued a decree forbidding

foreign priests to interfere with the religion of Japanese subjects. But imperial decrees did not seem to "go" with these zealous missionaries, and when they kept up their converting efforts the emperor found it necessary to arrest some of them and put them in prison. As the zeal of the rest continued to be persistent, he quietly but firmly put them all on board a Portuguese vessel and sent them away.

But the original organizer of the scheme, the priestly envoy Pedro Bautista, got up another expedition, greater than the first, and set out boldly for Japan to renew operations. The emperor, finding himself defied to his face, got out of patience and fired off another decree ordering the arrest of all the Franciscan friars and all Japanese who adhered to their treasonous doctrines, and a considerable number of priests, including the bold Bautista, were condemned to death on the cross, being previously prepared therefor by having their noses and ears cut off. This created a great commotion at Manila, and a special commission was sent to Japan to recover the bodies of the unfortunate missionaries, who had been so badly carried away by overmuch zeal. The emperor made no objection, as he had no use for the bodies, but they had become dismembered and the pieces had been carried off as relics. Some of them were got together, however, and were put in a box and sent to Manila, but, strange to say, the vessel that carried this precious receptacle was lost at sea.

The emperor sent a very able letter to the Governor of the Philippines explaining and justifying his course. He had no objection to the religion of the Spaniards, he said; there were so many forms of religion that one more was of no particular consequence, but he could not have men in his country trying to subvert its religion and laws and to induce his people to accept those of some other land. It simply wouldn't do, and he couldn't have it going on. Would the Governor-general, he inquired, consent to have the Japanese propagate their religion and laws in his territory, to the disturbance of the peace and of the fidelity of his subjects?

This was a tough one to answer and no reply was vouchsafed; but, strange as it may appear, it did not put an end to the efforts to convert Japan. A large number of missionaries were sent afterward who really had to be burned or beheaded. They went in the disguise of merchants and adopted all manner of false pretenses, until finally the Japanese authorities adopted the policy of excluding all Christians from the country in order to feel safe. At last the conclusion was reached that sending missionaries to Japan was virtually condemning them to death, and the benighted heathen were left to their fate, but the Pope issued a special bull declaring that all those who had lost their lives in the efforts to save the souls of those wretched beings were saints and martyrs. After he finally got rid of the Christians the

Emperor of Japan sent a shipload of lepers to Manila, 150 in number, saying that, as the priests had a special concern for these unfortunate beings, they could have them to care for. The Hospital of St. Lazarus was built for them in a suburban place, and behold, it is there to this day.

There was also an interesting experience with the Chinese, besides the serious affair when the practical Li Ma Hong undertook to capture the whole country by force. After the Tartars upset the Min dynasty about the middle of the seventeenth century, one of the Mongolian chiefs, Keu Seng by name, refused to submit, and being driven from his stronghold upon an island off the coast of China, he seized upon Formosa and established himself there as king. Being elated with his success in that enterprise, he determined to extend his dominion, and sent an Italian friar as an ambassador to the Governor-general of the Philippines, demanding submission to his authority and the payment of tribute. He was a formidable personage and the Governor's forces were not very strong, and the latter resorted to parley and palaver. He entertained the Mongol envoy with distinction, and sent out secret orders for abandoning forts and stations elsewhere, concentrating all the troops at the capital and strengthening the defenses thereabouts. The Chinese in Manila and the surrounding country got wind of the Mongolian design, and tried to aid and abet it. This caused internal trouble and bloodshed, and there

came near being a general massacre of the resident Chinamen. They were too useful to be thus disposed of, however, and were induced to subside without being exterminated; and just as Keu Seng was preparing to invade Luzon from Formosa with an armed force, he died. His realm, which had previously been in the hands of the Dutch, fell under the control of the Tartar dynasty and was annexed to China. Even then the ruling party proposed to invade and conquer the Philippines, but it seems to have been dissuaded by the same Italian friar Riccio who had been the ambassador of Keu Seng, and who was, in his real character, a Dominican missionary. It may have been a narrow escape from the annexation of the whole archipelago south of Formosa to the Chinese empire, two hundred years ago.

One other episode, by way of illustrating the Spanish manner of placating the Mohammedan subjects and bringing about a better feeling between them and the sovereign power. This was back in the middle of the last century, but it was just at a time when Spain began to assert her sovereignty over the Sulu archipelago. Ali Mudin, the Sultan of Sulu, was deposed by his brother, and took that occasion to go to Manila and make his submission and get the sovereign to restore him to his rights. The Governor-general, just then, was a bishop, and he proceeded to convert the vassal as a condition precedent to reinstating him. Of course he had to ac-

cept the condition, and he was baptized as Ferdinand I. of Sulu, and thereupon invested with the title of Lieutenant-general of Spain. There was a great celebration of the event with bull-fights, fireworks, and a High Mass and Te Deum, but no move was made to restore the Sultan to his throne, even as a ruler in the name of Spain.

After he and his retinue had been kept two years there was a pretense of taking them back to Sulu, but when the expedition got to Zamboanga the whole party was imprisoned upon a series of trumped-up charges, and a decree was issued for the extermination of the Mussulmans. A warfare was begun with that avowed object, and raged among the southern islands with much slaughter and more looting, but the Spaniards got the worst of it. A new Governor-general abandoned the fatuous policy of trying to bring the Moslems into subjection by exterminating them, and was disposed to restore the imprisoned Sultan to his throne as well as to his liberty, but this roused the opposition of the Christian clergy, and he had to give up the design. Ali Mudin was still at Manila in 1763, when it was held by the English. They reinstated him, and he and his successors took their revenge upon the Spaniards. Even though the sovereignty of Spain was acknowledged, no Sultan of Sulu could afterwards be induced to go to Manila for investiture until very recently, and the Mohammedans have kept up a persistent hostility to the

Spanish rule. The manner of inducing them to accept it has always been that of fire and sword, and not of beneficent government; and, strange to say, it has failed to make them peaceable and contented.

XIX.

COMMODORE DEWEY AND HIS WARSHIPS.

On the 20th of April, 1898, the Congress of the United States adopted resolutions declaring that "the people of the island of Cuba are, and of right ought to be, free and independent," demanding that the government of Spain relinquish all authority over that island, and directing the President to use the entire land and naval force of the United States to "carry these resolutions into effect." This immediately brought on a state of hostilities between the United States and Spain. On the 22d a blockade of the important ports of Cuba was proclaimed, on the 23d a call for volunteers for the army was issued, and on the 25th an act was passed by Congress declaring that a state of war existed and had existed "since the 21st day of April, A. D. 1898, including that day, between the United States of America and the Kingdom of Spain."

Already, on the 24th, an order had been transmitted to Commodore George Dewey, in command of the Asiatic Squadron of the United States Navy at Hong-Kong, to proceed at once to the Philippine Islands and "capture or destroy" the Spanish fleet in those waters, which was supposed to be collected in or near Manila

Bay. In anticipation of events, the squadron had already been prepared for possible service of this kind, for, ever since the destruction of the United States battleship *Maine* by an explosion in the harbor of Havana, on the 15th of February, there had been growing in the navy a grim expectation of war. The white vessels of the squadron had been repainted that dull leaden gray known as the "war paint" of the United States Navy, which blurs their outline with sea and sky in the distance and makes a poor target for hostile guns. Supplies for six months had been provided, with an abundance of ammunition and coal, but, after the declaration of war, the demands of British neutrality required the squadron to leave Hong-Kong in twenty-four hours, and preparations were completed at Mirs Bay, on the China coast near by. It was from there that it set out for the execution of the stern command of the Government, on Wednesday, the 27th of April.

Commodore Dewey had been in command of the Asiatic Squadron only since the beginning of the year, having left Washington in November, 1897, for Hong-Kong, via San Francisco, for that service. For nine years he had been on varied shore duty for the Navy Department at Washington, first as Chief of the Bureau of Equipment and Recruiting, and afterward as President of the Board of Inspection and Survey. When he was assigned to the command of the squadron on the other side of the Pacific, it was in view of a possible war with

REAR-ADMIRAL DEWEY.

Spain, which might leave us without a base of operations in that part of the world, while she held a vast island colony containing one of the most important ports in the East. That made it of the utmost consequence that, in case of war, we should promptly seize Manila and render harmless the Spanish fleet that infested the shores of the Philippines. That Commodore Dewey was the man for the emergency which was likely to arise no one doubted who was familiar with his career and understood his character.

He was already within two years of the age of compulsory retirement from active service in the American Navy, but in the full vigor of his mental and physical powers. His long period of sea service, ending in 1888 as captain of the *Pensacola* and in command of the European Squadron, had been mostly in time of peace, and no great opportunity had been presented which, being seized by the right man makes him famous, and failing to come leaves the most capable in obscurity. But his naval career had begun in a time that tried men's souls, and he had shown what might be expected of him in his mature years if ever the supreme test should come. Leaving the Naval Academy in 1858, he cruised peacefully as an ensign on the old frigate *Wabash* in the Mediterranean, but when the Civil War broke out, in April, 1861, he received his commission as lieutenant and was second in command of the *Mississippi*, one of the vessels which, under the heroic Farragut, forced their way up the Miss-

issippi River through the galling fire of the forts of Port Hudson. The vessel grounded and took fire, and young Dewey and the captain were the last to leave its deck when there was no hope of saving it. Under that fierce fire and in an emergency trying to the stoutest nerves, he showed by his coolness and clearness of head the stuff of which he was made, and his subsequent record in the War served only to strengthen the promise then given.

Dewey came of a long line of New England ancestors and was born in Montpelier, Vt., in December, 1837, spending his childhood and youth in an intellectual and moral atmosphere as wholesome and bracing to the character as his native air was invigorating to the physical development. A strong desire to go to sea, not uncommon among boys born in the New England hills, was turned to an ambition to serve in the Navy, and led to his securing an appointment to the Academy at Annapolis. In his subsequent career he never lost the sturdy qualities which were his New England heritage, but they developed under a broadening experience of the great world, and gave him that solidity of character which makes one feel that its possessor will be equal to any emergency that may confront him. As Commodore Dewey calmly prepared his squadron in Mirs Bay for the service that had been assigned to it across the China Sea, he faced the emergency and the opportunity which were to make him in a few short days one of the great naval heroes of history.

The Asiatic Squadron was not a strong one. It was not made up in expectation of a war which would put it to any serious test; but, considering the resources of the United States Navy, it was a very respectable fighting force to be maintained upon that remote station. It contained no battleship or armored cruiser, and was attended by no torpedo craft, but consisted of the protected cruisers *Olympia* (the Commodore's flagship), *Baltimore*, *Raleigh*, and *Boston*, and the gunboats *Concord* and *Petrel*, with the collier *Naushan*, the supply ship *Zafiro*, and the dispatch boat *Hugh McCulloch*, formerly a revenue cutter on our Pacific coast.

The commodore's flagship, the *Olympia*, belongs to the class of fast protected cruisers, having a speed of nearly 22 knots an hour, and was launched at San Francisco in 1892. She has a displacement of 5,800 tons and is 340 feet long, 53 feet beam, and 21 feet 6 inches draught. Though she has no armor belt, there is a steel plating of four inches about her gun positions and a protected deck of steel over the "vitals," or space occupied by engines and magazines, varying in thickness from 2 to $4\frac{3}{4}$ inches. Her main armament consists of four 8-inch guns mounted in pairs in turrets forward and astern, and five 5-inch rapid-fire guns on each broadside. She has also, in her secondary batteries, fourteen 6-pounders, six 1-pounders, and four of those machine guns which hurl a rattling shower of steel bullets. Some of the lighter rapid-fire pieces are mounted in the "fight-

ing tops," high up on the masts. This makes a very effective fighting machine, the projectile of the 8-inch gun being a long, tapering, explosive shell, of great power of penetration and of destruction, and the cartridges of the larger rapid-fire guns having a very deadly effect upon unarmored craft. The *Olympia* was under the direct command of Captain Charles V. Gridley, who has since died, and had a complement of 412 men.

The *Baltimore* is a somewhat smaller protected cruiser, her displacement being 4,413 tons, her length 327 feet 6 inches, her beam 48 feet 7 inches, and her draught 20 feet 6 inches. She was built in Philadelphia and launched in 1888, and she has about the same deck and gun position protection as the *Olympia*. She also carries four of the formidable 8-inch guns, mounted in the same way, but on each broadside she has three 6-inch guns. Her secondary rapid-fire armament consists of four 6-pounders, two 3-pounders, and two 1-pounders, and she has six machine guns. She was commanded by Captain N. M. Dyer, who did not have a Naval Academy training but was graduated from the merchant marine, and went into the Navy during the Civil War and remained there afterwards. She was manned by 386 men.

The next in size of the cruisers was the *Raleigh*, which has a displacement of 3,213 tons, is 300 feet long, 42 feet beam, and 18 feet draught. She was launched at Norfolk in 1892, and is protected only by 6½ inches of deck

plating. She has one 6-inch gun on each bow and five 5-inch rapid-firers on each side, and an additional armament of eight 6-pounders, four 1-pounders, and two machine guns. Like the *Baltimore* she has a high speed of 19 to 20 knots. Her commander, Captain Joseph B. Coghlan, like Captain Gridley of the *Olympia*, graduated from the Naval Academy during the Civil War and saw active service in the blockading squadrons before that conflict was over. He had 314 men under his command on the *Raleigh*.

The *Boston* is a cruiser with a protective deck of only 1½ inch of steel plating. Her displacement is 3,000 tons, her length 211 feet 3 inches, beam 42 feet 1 inch, draught 18 feet. She was built at Chester, Pa., in 1884, and her speed is less than 16 knots. Her armament is relatively heavy, including two 8-inch and six 6-inch guns, and a rapid-fire outfit of two 6-pounders, two 3-pounders, two 1-pounders, two 1.8-inch and two 1.4-inch guns, besides two machine guns. She was commanded on the Asiatic Station by Captain Frank Wildes and had a complement of 278 men.

The gunboat *Concord* is large for her class and is rated as a cruiser in the English classification. She displaces 1,710 tons and is 230 feet long and 36 feet beam, and draws 14 feet of water. Her speed is higher than that of the *Boston*, being 16.8 knots. She was launched at Chester in 1890. She has six 6-inch guns, two 6-pounder rapid firers, two 3-pounders, one 1-pounder,

and four machine guns. She has a crew of 195 men under command of Asa Walker, a native of New Hampshire.

The *Petrel* was launched at Baltimore in 1888. Her length is 176 feet 3 inches, her beam 31 feet, and her draught 11 feet 7 inches. Her displacement of water is 892 tons and her speed falls below 12 knots an hour. She has four 6-inch guns, two 3-pounders, and one 1-pounder rapid firer and four machine guns. Commander E. P. Wood from Ohio had charge of this vessel and her 122 men.

Such was the fighting force of Commodore Dewey when he received the order from Washington to proceed at once to Manila bay and "capture or destroy" Spain's Philippine Islands fleet. What that fleet consisted of was known, and it was known that every effort would be made to collect it in force at the rendezvous, for a part of it had been at the other naval stations of the archipelago. The Spanish naval force actually encountered in the Bay, off the Naval Arsenal and batteries at Cavite, consisted of the cruisers *Reina Christina*, *Castilla*, *Velasco*, *Don Juan de Austria*, *Don Antonio de Ulloa*, *Isla de Cuba*, and *Isla de Luzon;* the gunboats *General Lezo*, *Elcano*, and *Correo;* the dispatch vessel *Marques del Duero*, armed transports *Isla de Mindanao* and *Manila*, two armed tugs, and four torpedo boats. The guns of the shore defenses, and possible mines and torpedoes in the harbor, were also to be reckoned with.

The Spanish squadron was more formidable in numbers than in effectiveness, as the event proved. By far its best vessel was the *Reina Christina*, which was the flagship of Admiral Patricio Montojo y Pasaron, Spain's naval commander in the Philippine Islands. She was a cruiser of 3,520 tons, 282 feet 2 inches long, 42 feet 7 inches beam, and 16 feet 5 inches draught. She was launched at Ferrol in 1886 and had an armament of six 6.2-inch Hontoria guns, two 2.7-inch and three 2.2-inch rapid-fire guns, eight of still lighter caliber, and two machine guns. Her speed was 17.5 knots and she had 270 men.

The *Castilla* was an old wooden vessel of 3,342 tons, launched at Cadiz in 1881, and her speed was 14 knots. She had an armament of four 5.9-inch Krupp guns, two 4.7-inch, two 3.3-inch, four 2.9-inch, eight smaller quick-fire guns, and two machine guns. Her regular complement of men was 300. The *Velasco*, a cruiser of 1,152 tons, was undergoing repairs, and her guns were mounted upon earthworks on shore. The *Don Juan* and *Don Antonio* were each of 1,130 tons displacement and 210 feet long, and their armaments were alike, consisting of four 4.7-inch Hontorias, three 2.2-inch, and two 1.5-inch quick-firers and five machine guns each. Each had 130 men. The sister vessels *Isla de Cuba* and *Isla de Luzon* were slightly smaller, but each had about the same armament and 160 men. The gunboats *General Lezo* and *Elcano* were of 524

tons each, and precisely alike except in armaments. The former had two and the latter three 4.7-inch Hontoria guns, and both had a fair equipment of rapid-fire and machine guns. They each had 116 men. The *Correo* was smaller. The inferiority of the Spanish force in fighting capacity is manifest. The *Castilla* had recently arrived from Spain, bringing war supplies which were supposed to include torpedoes and submarine mines for the defense of the harbor.

XX.

THE BATTLE OF MANILA BAY.

It was two o'clock in the afternoon of April 27 when Commodore Dewey, with his little squadron of warships, put out from Mirs Bay on his errand of destruction. He had taken on his flagship General Aguinaldo, leader of the last insurrection against the power of Spain in her island colony, who had been spending his few months of exile in Hong-Kong, and who now dreamed of the liberation of his people from more than three centuries of thraldom, with the aid of the great Republic of the West. Three days the ships sailed over the blue depths of the China Sea in the serenest season of the year, measuring the pace by the easy speed of the supply transports. A constant drill was kept up on board and every vessel was put in trim for instant action.

On Saturday, April 30, the dim outline of the Luzon coast appeared upon the far horizon to the east, and gradually the verdant cordillera of the island's western elevation became distinctly defined across the placid waters. In the afternoon the *Baltimore*, the *Boston*, and the *Concord* were detached

to steam down the coast and look into Subig Bay, twenty miles above the entrance to the Bay of Manila; for, if the Spaniards meant to dispute that entrance with the American squadron, it was at Subig Bay that they would be likely to make their stand, and such afterward appeared to have been their original purpose. But the scouting squadron found the smaller bay unoccupied and unguarded, calmly slumbering in the tropical sunlight. Off this point the entire fleet gathered again, at about six o'clock, and calling his chief officers about him Commodore Dewey laid clearly before them his plan of operations, and every man was made to understand his share in its quick and decisive execution.

They must have been expected, for the submarine cable had blazoned to all the world their orders from America and their departure from the Chinese port. Their presence not far from where they now were must be known as well at Madrid and at Manila as to themselves, and what preparations had been made for their reception they could not tell. They could only form conjectures from their knowledge of the Spanish character and of Spanish methods.

At the moment they were setting out from Mirs Bay, Captain-general Basilio Augustin y Dávila, who had recently succeeded General Hernando Primo de Rivera as Governor-general of the Philippines, issued a bombastic proclamation, addressed to Spaniards and "Filipinos," calling upon them to rally to the defense of their

country and their honor. "The North American people," he declared, "constituted of all social excrescences, have exhausted our patience and provoked war by their perfidious machinations, their acts of treachery, their outrages against the laws of nations"; but the struggle would be "short and decisive." "The God of Victories," he said, "will give us one as brilliant and complete as the righteousness and justice of our cause demand." Spain was to "emerge triumphant from this new test, humiliating and blasting the adventurers from those United States which, without cohesion, without history, offer humanity only infamous traditions, ungrateful spectacles in her chambers, in which appear insolence, defamation, cowardice, and cynicism." Her squadron, "manned by foreigners, possessing neither instruction nor discipline," was preparing to come to the archipelago "with ruffianly intention, robbing us of all that means life, honor, liberty, and pretending to be inspired by a courage of which they are incapable." After declaring that the purpose of the American seamen was to substitute Protestantism for the Catholic religion, to treat the people as "tribes refractory to civilization," to take possession of their riches and to kidnap those they might "consider useful to man their ships or to be exploited in agricultural and industrial labor," that valiant Governor-general announced that the indomitable bravery of those whom he addressed would frustrate these wicked designs, and their "valor and patriotism" would

"suffice to punish a base people that is claiming to be civilized." Finally he called upon the "Filipinos" to "prepare for the struggle, and, united under the glorious Spanish flag, which is covered with laurels, fight with the conviction that victory will crown your efforts, and to the calls of your enemies oppose the decision of a Christian and a patriot, and cry, Viva España!"

What might not this terrible Captain-general, long a tried officer of the Spanish army, do to give effect to these brave words in the interval of preparation before the arrival of the enemy he so much despised? What activity might not be expected of Admiral Montojo, who had command of the Spanish warships, the batteries of the naval station at Cavite, and the defenses of the channel at the entrance of Manila Bay?

After that quiet council of war on the deck of the *Olympia*, as the soft twilight of the tropics came over the tranquil waters from the west, and the moon rose over the landward side to give an added aspect of peacefulness to the scene, the squadron began to steam slowly down the coast until it came opposite to the frowning cone of Corregidor, which stood guard over the Boca Grande, by which the broad bay was to be entered. Her fort was supposed to have received some new and powerful guns for the emergency that had suddenly loomed over the Pacific colony. It was now eight o'clock in the evening, and the ships formed into two lines for the advance into this threatening mouth, the Boca Grande. The *Olym-*

pia led the way, with the calm but alert commodore on the forward bridge. Then came the *Baltimore*, the *Raleigh*, the *Petrel*, the *Concord*, and the *Boston*, and in the second line, at a safe distance, the collier, the supply ship, and the dispatch boat. The lights were out, every man was at his station, the guns of the port side were trained to bear upon the fort and its batteries as they passed, and not a sound was heard but the plash of the water as the sharp keels cut the placid waves. There was a tense expectation of the flash and the roar of artillery from the fort, but Corregidor was silent as if in sleep. The *Olympia* passed, the *Baltimore* and *Raleigh* passed, the *Petrel* was within the harbor mouth, and the *Concord* and *Boston* were against the island, when a flame from one of the funnels caught the attention of the apparently slumbering garrison. A bugle call rang out in the calm night air, and at last a shot boomed across the bows of the invading force. The *Raleigh*, which was well past the batteries on shore, fired one shot and then the *Boston* and *Concord* opened their broadsides upon those batteries, and in a few minutes they were silenced and the flag on the fort was hauled down. The terrible Krupp guns were not there, and no torpedoes or mines lurked in the channel.

All the vessels came safely within the bay, which was nearly thirty miles across, and quietly drifted on, while the crews rested in preparation for what the morrow might bring forth. Before the dawn the commodore

got his squadron under headway again, in the same order in which the ships had passed the harbor entrance. He steamed down toward the city of Manila, sleeping on the flat shore behind the barrier of shallow water and the breakwater off the mouth of the sluggish Pasig River. The Spanish warships were not in that direction, but as he came down as far as the depth of water would admit, the commodore descried them with his glass off to the southern side of the bay, drawn up in front of the land batteries at Cavite. With him on the bridge of the flagship was his chief of staff, Commander Lamberton, his executive officer, Lieutenant Rees, and the navigator, Lieutenant Calkins. Captain Gridley was in the conning tower to direct the action of the vessel and convey the signals to the gunners.

The line of warships made a long sweep around the bay and bore down toward Cavite, while the transports and dispatch boat held back at a safe distance to watch the subsequent proceedings. It was just past five o'clock on Sunday morning. As the *Olympia* swept on her course two powerful submarine mines were exploded in her path, throwing great volumes of water into the harmless air, but she kept on without swerving, though no one could tell what further perils awaited her in the depths below. Presently a shot from the shore battery flew far over the flagship and struck on the water toward Manila. She kept on her way as the Spanish gunners were finding their range. Suddenly a shell burst di-

rectly over her, and a boatswain's mate at the after 5-inch gun hoarsely shouted, "Remember the *Maine!*" The cry was taken up and ran over the ship from gunners to engineers and stokers in the fiery vitals of the vessels, and was repeated until it blended in one thrilling watch-word—"Remember the *Maine!*"

"You may fire when ready, Gridley," calmly spoke the commodore from the bridge to the captain in the conning tower, at nineteen minutes to six o'clock, at a distance of 5,500 yards from the fortified shore before which crouched the Spanish fleet, with the *Reina Christina* and the *Castilla* conspicuous in the line; and then the starboard 8-inch gun in the forward turret of the *Olympia* belched forth the announcement that the battle was to begin in dead earnest.

The first of May is the hottest time of the year in Manila Bay, and the tropic sun was coming up with threats of its fiercest darts. Men at the guns and in the ammunition rooms were stripped to the waist for their work, and the sweltering heroes of the engine room and coal bunkers were grimy and naked as they did their part, upon which the movements of the vessels depended. Everybody was alert and nerved for action, but self-poised and obedient to each command from the signals that came from the man aloft in the conning tower. The passing of ammunition, the working of the hoisting machinery and the breech-loading mechanism, the training of the guns on their ponderous bearings, the firing

with its tremendous concussion and its deafening roar, went on like gigantic clockwork within these floating steel monsters upon which the rising sun blazed in the glistening bay.

The first shot of the *Olympia* was followed by the guns of the *Baltimore* and *Boston*, as they tested their aim upon the two largest cruisers of the enemy. The Spanish batteries then fired wildly and the *Olympia* took the brunt of their attack. Shells shrieked and exploded about her. One struck within a hundred feet of the bridge, and a fragment cut the rigging above the officers' heads. Another struck the bridge grating, and a third passed just below where the commodore stood and plowed into the deck. But he kept steadily on toward the center of the Spanish line, till within four thousand yards, then swung to a course parallel to it and gave the order, "Open fire with all guns." A crashing broadside was let go, the big 8-inch guns of the port side boomed simultaneously, the 5-inch rapid-fires filling in the intervals of their loading. The *Baltimore* followed, and joined in the fray, and the others were not far behind.

The Spanish vessels and batteries were thrown into confusion and shot fiercely but without aim, while the smoke that belched from the moving ranks of cannon enveloped the tumultuous scene. The American line deployed and brought the starboard guns to bear, and then turned back again. Five times it passed before

the desperate and doomed Spanish fleet, pouring its deadly fire into the crackling craft. Once Admiral Montojo came boldly forth with his flagship, the *Reina Christina*, as if to engage the *Olympia* alone, but he got such a hot greeting that he turned back, and his ship received an 8-inch shell in the stern, which tore her asunder and set her on fire. Her valiant captain Cadarso was killed, and the admiral had to leave the sinking vessel and take refuge on the *Isla de Cuba*. Two torpedo launches attempted an attack upon the *Olympia*. One was shot to pieces and sunk and the other battered ashore with a fierce hail from the rapid-fire guns. A torpedo boat was discovered sneaking out toward the transports and was subjected to a fire that sent it to the bottom in splinters.

During the engagement the *Olympia* was struck once in the side by a shell that exploded without harm, and once the signal halyards were cut from the hands of a lieutenant on the after bridge. The *Baltimore* was struck three times. One shell passed clear through her upper works, and another ripped up the main deck and disabled a 6-inch gun, and a third struck and exploded a box of fixed ammunition for the 3-pounders and injured eight men. On the *Boston* a shell burst in an ensign's stateroom and set it on fire, and another fire was started by an explosion in the hammock netting, but both fires were put out and nobody was hurt. Another shell struck the *Bos-*

ton's foremast just in front of Captain Wildes on the bridge.

On the last turn across the enemy's front the guns were within two thousand yards of their broken and battered targets. Not only had the *Reina Christina* been set on fire and sunk, but the old wooden *Castilla* was shattered and in a blaze that lasted for hours. The *Don Antonio de Ulloa* had taken fire and was sinking, when its commander nailed his colors to the mast and went down with all his men. The other Spanish vessels had either been destroyed or rendered helpless when, after two hours of this terrible work, the commodore gave orders to haul off for breakfast. One grim and sweating gunner cried to Commander Lamberton as the order passed: "For God's sake, captain, don't stop now! Let's finish 'em right off. To hell with breakfast!"

But the squadron calmly withdrew from the range of any gun that might still have life behind it, while the big guns of the battery over by the old city of Manila sent a surly greeting across the water. At 10.30 o'clock the vessels returned to finish the work, the *Baltimore* taking the lead for an attack on the shore batteries, but there was little left to do. There was scarcely any life left in the Spanish ships, and that little was soon extinguished. Every vessel was destroyed or captured, among those saved being the transport *Manila*.

The *Baltimore*, supported by the *Petrel*, attacked the

Cavite batteries with a coolness and deadly accuracy that soon silenced them, and at half-past twelve the flag on the arsenal came down and a white flag took its place. Not an American life had been lost and the only injuries—none very serious—were those received by the eight men on the *Baltimore* from the explosion of a box of ammunition. No trustworthy statement was made of the Spanish losses, but they have been calculated to be at least four hundred killed and drowned, and twice as many wounded.

The next day Commander Lamberton went ashore to take possession of the arsenal, when Captain Sostoa, first in command in the absence of the wounded admiral, who had been taken to Manila, attempted to parley and gain time on pretense that the first flag of truce was not meant for a surrender but as a protection to women and children. He was soon brought to give it the right interpretation, however; being allowed just two hours for an unconditional surrender. The Spanish force abandoned Cavite, and the naval station was taken by American officers. The batteries at the entrance to the bay were blown up and Corregidor was occupied, and the commodore declared a blockade of the port of Manila. Finding that the Governor-general would not permit him to use the telegraph cable, he sent the *Zafiro* down the bay to cut it, thus severing the Spanish authorities from the means of communication with the outer world which they denied to him.

In consequence of the Spanish possession of the cable at Manila the first knowledge of Dewey's wonderful victory was received in America from Madrid, and the imperfect reports were presumed to have a Spanish coloring. On account of the cutting of the cable they were neither continued nor confirmed for a week, during which there was anxious suspense throughout the country. Having finished the destruction of all the means of resistance on the water and swept the harbor entrance for torpedoes and mines, and being in full possession of the port, with the city at his mercy, the commodore, on Thursday, May 5, sent the *Hugh McCulloch* to Hong-Kong with dispatches for the Government. It arrived on the 8th, and then full and authentic accounts of the battle were sent to the United States, creating intense enthusiasm throughout the nation. Commodore Dewey's official report, dated May 1, was a brief and simple statement that he had arrived at Manila at daybreak that morning and immediately engaged the enemy; that he had destroyed certain vessels, which he named, and the water battery at Cavite; and that the squadron was uninjured and only a few men were slightly wounded. A supplementary report, dated May 4, merely mentioned that he had taken possession of the naval station, destroyed the fortifications, controlled the bay, and could take the city at any time; that the squadron was in excellent health and spirits, the Spanish loss not fully known, but

heavy; that he was assisting in the care of the sick and wounded and would protect foreign residents.

The Secretary of the Navy immediately telegraphed: "The President, in the name of the American people, thanks you and your officers and men for your splendid achievement and overwhelming victory. In recognition he has appointed you acting admiral, and will recommend a vote of thanks to you by Congress." This was promptly followed by more formal action, and Dewey was speedily advanced to the full rank of rear-admiral in the American Navy and placed by universal consent on the roll of the great naval commanders of the world.

XXI.

THE FUTURE OF THE PHILIPPINES.

When Admiral Dewey had crushed the Spanish war-vessels and flung them to the bottom of the bay, extinguished the land batteries and taken possession of the works at Cavite, and had declared a blockade of Manila after General Augustin's defiant refusal to surrender the city, he assumed control of the Philippine Islands for the United States. General Aguinaldo landed at Cavite and made his way to the provinces back of the capital and rekindled the fires of revolt among the natives, who were eager to escape from the galling power of Spain. In a few weeks the energetic leader had seized the one railroad line which penetrates Luzon as far as Dagupan, cut the other lines of communication with the provinces, and with a large force of native troops was closing around the doomed city. He declared himself dictator until such time as a "constitutional and republican" government could be formed, and announced a civilized and humane policy for conducting the warfare for the establishment of independence, under the protection and with the co-operation of the "great nation of North America."

In the meantime provision was made at Washington for forwarding supplies and re-enforcements to Admiral Dewey from San Francisco, and it was determined to send an army of occupation to Manila under the command of Major-general Wesley Merritt of the United States Army, who was provisionally to take control of the archipelago as military governor. This army was to consist, at the beginning, of five thousand regular troops and ten thousand volunteers, drawn from various parts of the Union, but mainly from the Pacific coast, and transports were bought or chartered to take them out, under convoy of United States cruisers. Two large monitors were also sent across the Pacific to aid in holding the new possession. The virtual conquest of Spain's colony by Admiral Dewey and the necessity of holding it for the time being raised the question, which was discussed the world over, whether the United States should, as a matter of right or of policy, keep permanent possession of these remote islands in the Eastern tropics.

It is no part of the purpose of this volume to participate in the discussion of that momentous question, but it will be interesting to consider the possibilities of this domain in the hands of an enlightened and progressive people, and to indulge in some brief reflections inspired by our study of the character of the islands and of their inhabitants. Readers who do not care for such reflections may consider the volume closed with the previous chapter.

In the first place, we have seen that the Philippine Islands have great natural resources which have been but slightly developed, for lack of capital, enterprise, and systematic labor. There can be no question about the fertility of the soil over vast uncultivated regions. Evidence of this is visible in a rank growth of forests upon large tracts, and luxuriant vegetation everywhere, except on high mountain ridges and in limited areas of volcanic disturbance. The forests themselves contain vast supplies of valuable timber, which might be turned to account by methods that would not impair their value as a permanent source of wealth. There are other natural productions of the land which could be exploited in a similar way; but such cultivation as a small portion of the soil has received serves only to hint at the possibilities of rich crops. Rice, for instance, is the staple food of the natives, and not enough is raised for home consumption. Not only are large stretches of land fit for its production neglected, but the methods of cultivation, and of harvesting the grain and separating it from the chaff, are mostly of a primitive kind. Sugar cane could be raised on a much larger scale, while only here and there on the existing plantations are modern machinery or methods to be found. Not only could the quantity be greatly increased, but the quality could be so improved as to enhance still more the economy of production.

The tobacco of the Philippine Islands does not rank

in quality with that of Cuba, which is probably due to a lack of intelligence and care in the selection of the soils, the cultivation of the crop, and the treatment of the growing plant and the gathered leaf. That the tobacco crop could be vastly increased in amount and improved in quality does not admit of doubt. Then there is that peculiar product of the islands known as "Manila hemp," the long, tough fiber of the Musa Textilis, which is such an important article in trade. The extent and manner of its production and extraction are ridiculous in comparison with what might be done with it. Not only could the cultivation of the plantain tree which yields this valuable fiber be greatly increased, but the manner of extracting and treating the fiber itself could be so improved as to add greatly to its commercial value. It could be employed much more largely for useful fabrics instead of being relegated so completely to cordage and twine. There might be a Manila linen as well as Manila rope, paper, and string. Nor is this the only useful fiber which the islands can produce for textile purposes. There is that piña which is extracted from the pineapple leaf. What is done with it merely suggests what might be done. The spontaneous growth of a cotton bush, and the rude cultivation of cotton on a small scale, afford evidence that great fields of this plant of universal value might be raised. So of coffee, indigo, the cocoanut palm, bamboo, and other manifold woods, plants, and fruits of the tropical isles; what is done with

them under existing conditions, as they have been set forth in this volume, merely suggests how much more could be done with them under different conditions.

Of the mineral resources of the colony little is known, but there is enough known to create a belief that enormous wealth is concealed in the mountains and river beds of the interior. There has been a traffic between the natives and the Chinese from time immemorial, in which the keen Mongolian has gathered shining particles and diminutive nuggets of gold and sent them where they were more highly valued, over the sea. Gold dust is widely distributed in the alluvial deposits, and quartz ore has been found in many places. But explorations and surveys have only touched the edges, and mining operations have been so hampered as to get little farther. The promise of wealth is in sight, the means of getting it is wanting. With the encouragement of an enlightened commercial policy, the creation of roads and facilities for communication, and the introduction of machinery and scientific methods, the tropical Luzon might rival the frigid Klondike as a gold-mining country.

Copper and iron deposits are known to exist and argentiferous and auriferous ores of lead have been found, but there are the same drawbacks to the development of their possibilities as have been encountered in the search for gold. There is every reason to believe that they could be profitably mined on a large scale if means and facilities

were at hand. The coal beds of Cebu and Masbate are said to afford a superior lignite rather than true coal, but what deposits of coal might be revealed by thorough examination no man knoweth. There are stones of value, but of how great value has not been tested. And there are undiscovered riches in the sea. Coral, mother-of-pearl, the pearl itself, and amber are there, and drift, now and then, into the currents of commerce without any systematic effort to get them there.

Out of the varied material of the land and sea there could be manufactures of many kinds right here in these seacoast towns and interior villages. What is needed to turn natural and neglected resources to account is roads, machinery, modern invention and skill, capital, enterprise, industry, and the encouragement and protection of sound public policy and business methods. Are these possible in a tropical region, or is the climate fatal to the conditions of material progress? Is civilization a matter of meteorology?

Perhaps the most important factor in the problem is that of labor. What can be done with the native of the soil and clime? We have seen that, as a rule, he is indolent and easy-going, lacking in ambition, averse to more toil than is necessary to supply his immediate wants, and not caring to provide for the future or to accumulate substance. We are told that he does not mind lying, hardly knows what honesty means, makes promises easily and breaks

them with equal facility, incurs debt without a thought and seldom thinks of paying, and that he has no gratitude or sense of duty to his fellow-men. In short, the domestic Malay of Luzon and the Visayas is not to be depended upon as a workman, and could not be organized into labor force to co-operate with capital in building up the potential industries of the land.

Is this an inevitable and incurable result of the climate? Of course the original Malay did no more than he found necessary to maintain subsistence in such comfort as he appreciated. Neither did the aboriginal inhabitant of any land or clime, not excepting any part of Europe or North America. Subsistence, comfortable enough to satisfy the primitive man, was very easily maintained in these tropical islands, and it was natural that the inhabitants should continue lazy and easy-going generation after generation, until something happened to give them a fresh stimulus, awaken new motives, and inspire some other purpose than barely to live from day to day. There has been nothing in the policy of the Spaniard, since they fell under his sway, to furnish this new impulse and to change radically the course of native existence. The Spanish policy has not encouraged industry and trade, and the exactions of Spanish power have absorbed too much of the fruits of production to foster efforts to increase them or stimulate a desire to accumulate what is liable at any moment to be taken away.

The teachings of the priests have been no more calculated than the conduct of the rulers to cultivate habits of industry and thrift, or inculcate the duty of truth-telling and of fidelity to moral obligations in a practical and worldly sense. They have taught the lesson of content in poverty and humbleness, of sacrificing self to enrich the Church, of obedience and submission rather than independence, self-reliance, or providence; of the insignificance of material interests and the importance of insurance for another life, and they have themselves appropriated freely the fruits of the labor of those under their charge. In short, the priests have distinctly prevented the growth of industry, thrift, and fidelity to the practical requirements of organized society, and their own precepts and practices have not tended to beget a sensitive regard for truth and personal honesty. It is not fair to judge of the capabilities of the Malay by the progress he has made under Spanish rule. His backwardness is not to be credited wholly to climate and the lavish generosity of Nature.

This appears in the differences that are noted among the natives of the land. There are those who show a good deal of energy and alertness and display excellent moral qualities. Some there are who are industrious and appear anxious to get on in the world. Some are capable business men and become good managers, and many exhibit ambition for material and social advancement for their

families. Many observers have been impressed with a capacity in the people for industrial development under favorable conditions. Perhaps, if the policy of government should be changed to one of encouragement and stimulation, it would give a new impulse to the native character and a new direction to its growth. Possibly, if there were enterprise and energy displayed about him, and he found employers whose methods encouraged him to toil and to save for his own benefit and to stick to his obligations for his own good, the poor native might do better by himself and others.

Of course he would not be transformed at once. It might take more time to convert him into an industrious, prudent, honest, truthful, and useful member of society than it took to convert him into the kind of Christian that the first friars made of him, but it is possible that, in the course of time, he would become a very practicable labor factor in a prosperous community. But we are not to expect in the tropics from anybody the kind of energy and continuous activity that the spurs and incentives of a harsher climate beget. It is neither necessary nor desirable in order to bring forth the fruits of material success. Life has to be taken more easily there, and however systematic industry and trade might become, they would not be attended by the strenuous exertion, the rush and hurry, or the continuous strain so common, if not necessary, in some northern lands. In short, man's efforts would be intelligently adapted to

the conditions under which they were put forth, and possibly the Malay might, in the course of time, find his welfare and comfort in a well-ordered system of industry and trade in his native country. Perhaps he may become civilized as well as Christianized, if he is taught and trained with that view.

But how would it be with men transplanted from a northern climate to become colonists, either for the purpose of joining with the native to build up an effective labor force, or of furnishing capital, energy, or skill in the management of enterprises and the employment of labor? Would they lose their energy, their ambition, and their industry, and themselves sink into a state of partial barbarism. Would their purposes be dissipated with the fervor of the hot season? Would their motives melt in the moisture of the rainy months? Would their ambition vanish with the periodical monsoons, and would they lapse into the "languor of inglorious days" under the lovely skies and in the soft sunshine and serene atmosphere of winter in the tropics?

Doubtless they would relax from the tension of northern life, take things more quietly, work fewer hours and at a slower pace, and be less eager to pile up substance for the future, but they might not be the worse for that. Life at least might have as much comfort and happiness in it, as much of the real object of living, at this more quiet pace, as in the strain and stress of our "advanced civilization." Perhaps the people who sought new

homes in the islands of the sea below the tropic of Cancer might not lose the heritage of intelligence and aspiring sentiment that has come through many generations of development from a state of violent savagery in the cold north. Possibly, with the modern means of communication and of intellectual and moral as well as material interchange, they might apply the accumulated resources of civilization to new conditions and help to brighten the dark places of the earth.

They would be compelled to respect the demands of climate, and conform to the requirements of the situation in which they placed themselves. They could apply ingenuity and common sense to the construction of buildings, whether for residence or business, to make them as comfortable and convenient for their purposes as circumstances would admit. They would have to order their raiment and their diet with a reasonable regard for the conditions under which they had chosen to live. No doubt they would have to forego gross food and exciting potations and be content with simple and wholesome sustenance. They would likewise have to adapt their hours of labor and their rate of activity to the exigencies of the climate, and take a fair share of repose and cultivate the spirit of quietness. They would be able to do this and still reap a rich reward for the amount of systematized and well-ordered effort that was made.

It is not evident why they should lose interest in life,

or deteriorate in intelligence and moral sense; or why high purposes and motives should not be maintained. It seems possible for education and discipline to be kept up, and for invention and skill to find scope in spite of the weather. The resources of science and art may be applied to the conditions of Mindanao as well as to those of Mississippi, to Luzon as well as Illinois. If the Philippines should pass permanently under the sway of the United States, they would not be so isolated as they have been. They would be attached to the great lines of communication that connect the continents, and the currents of industrial and commercial vitality would be switched into them. There would be more passing to and fro and mingling of forces, and the American colonist who did not find it congenial or good for him would not have to spend his days in tropical exile. If there was a tendency to lapse into a lazy semi-barbarism, it could be counteracted by frequent change.

Would it not be well for the native population to have a new spirit infused into the dominant life and to get the forces of a really modern civilization operating within its social organism? Is there not need of a new conversion, in which Christianizing shall be accompanied by civilizing in a higher sense than heretofore?

Possibly, in the ferment of this latter end of the nineteenth century, there is to be an opening up of Eastern Asia, of Africa, and of the islands of the sea to the regenerating influences of western civilization, and it may

be that Europe and America may derive from association with alien races, and experience in other climes, some elements of benefit to themselves. Perhaps in the new departures of these times, which seem to stir with the symptoms of fresh activity, the United States may be destined to take a larger part in that wide interchange of forces and of influences which make for the unification of the human race and the advancement and elevation of mankind. May not its first vital point of contact with the Old World of the far East be upon the fair islands of the Philippine Archipelago?

THE END.